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RULES
AND
FORMS OF PROCEDURE.



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RULES
AND
FORMS OF PROCEDURE
IN THE CHURCH COURTS OF THE
PRESBYTERIAN CHURCH
IN CANADA.

Adopted by the General Assembly of 1889.

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PREFATORY NOTE.

WHEN the several Presbyterian Churches in the Dominion were united in the year A.D. 1875, in the Presbyterian Church in Canada, a large Committee was appointed to deal with all matters necessary for the complete organization of the Church. In the following year a report was submitted to the General Assembly by this Committee regarding Ecclesiastical Procedure, and a special Committee was appointed to put the matter that had been prepared into complete form for presentation to the next Assembly. The Rev. George Bell, LL. D., was Convener of that Committee. After presenting interim reports for two years, the Committee in 1879 made its final report, which was adopted with instructions to the Committee "to avail themselves of the suggestions of Presbyteries, for the purpose of making the Book of Forms as complete as possible; and to publish the book, thus amended, as a useful guide to the office-bearers of the Church." Before the end of that year the book was published.

The first issue of the Book of Forms being exhausted, the General Assembly of 1883 appointed a Committee with instructions "to revise the book and so to modify the rules of procedure as to bring them into conformity with the legislation of the Church enacted since the approval of the book in 1879, and to remove other imperfections." This Committee presented its work and reported to the Assembly from year to year. In 1887 the book, as revised, was sent down to Presbyteries for their consideration, and additional changes were thereafter made in view of the criticisms and suggestions of Presbyteries. The final report was presented to the last General Assembly, and recommendations were adopted, viz.:

1. "That the Book of Forms, as now submitted to the Assembly, be approved and adopted as a useful guide for the members, the office-bearers and the Courts of the Church in the transaction of ecclesiastical business."

Min 78-p

Min 83-
not then
used

2. "That the book be published as soon as practicable, and that Dr. Laing, Dr. Reid and W. B. McMurrich, Esq., be a Committee, with power to add to their number, with instructions to consider and determine all matters of detail, to secure the copyright and make all necessary arrangements."

The Book of Forms having been thus carefully prepared will, it is hoped, be found to exhibit in a satisfactory manner the ordinary practice of this Church in the transaction of business.

JOHN LAING,

Convener of Committee.

DUNDAS, ONT.

November 1, 1889.

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RULES

AND

FORMS OF PROCEDURE.

THE CHURCH.

1. THE Catholic or Universal Church, which is Invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one under Christ, the Head thereof.

2. The Visible Church, which is also Catholic, consists of all those throughout the world that profess the true religion, together with their children. Those who constitute this Visible Church are associated in congregations for the worship of God, the maintenance of the truth, mutual edification, and the promotion and spread of the religion of Christ, all to the glory of God in the salvation of men.

3. Christ Jesus, our Lord, as the Head of His Church, has appointed its constitution, laws, ordinances, and offices. The ordinary and permanent officers of the Church are Elders, Teaching and Ruling, and Deacons. These officers meet for deliberation and united action in the several courts of the Church, namely, the Session, the Presbytery, the Synod, the General Assembly. There is also the Deacons' Court, to which are intrusted the temporal affairs of the congregation.

4. The jurisdiction of the courts extends only to those who are members of the Church ; and their decisions and enactments derive their sanction entirely from the spiritual authority wherewith Christ has invested His Church and its officers.

THE CONGREGATION, OR PARTICULAR CHURCH.

5. A congregation is formed by a Presbytery either of its own motion or on application made by persons residing within the bounds who declare their adherence to the principles of the Church.

6. Before proceeding to organize a congregation the Presbytery gives notice to the Session of any congregation which may be affected by the proposed action, so that they may have opportunity of being heard in the matter. The Presbytery also appoints one or more of its number to meet with the persons applying, so as to obtain all necessary information, and to report. After the report of these delegates has been considered, and all parties interested have been heard, the Presbytery, if it sees fit, resolves to form a congregation. Supply is then granted, and a minister of the Presbytery is appointed to take the necessary steps for organization by making up a communion roll, and constituting a Session. When a Session cannot be at once formed, an *interim* Session is appointed by the Presbytery.

7. Before proceeding to erect a place of worship a congregation must obtain the Presbytery's approval of the site.

8. In forming a mission station, like preliminary enquiries are made by the Presbytery and a like procedure in other respects is observed.

9. The members of a congregation who are entitled to all Church privileges are those who, on a profession of their faith in Christ and obedience to Him, have been received into full communion. The children of such persons, being within the covenant, are members of the Church, and it is their duty and privilege, when they reach the age of discretion, to enter into full communion.

10. Members of the Church are under the care and subject to the authority of the Session until they are disjoined by receiving a certificate, or have their names removed in consequence of voluntary withdrawal from the fellowship of the congregation, or by discipline.

11. Members in full communion, whose names are on the roll, on applying for a certificate of disjunction, are entitled to receive the same without unnecessary delay, unless a charge against them has been laid before the Session. It is also recommended that members of the Church who are not in full com-

munion receive commendatory letters when removing to a distance.

12. A member who has withdrawn irregularly from the Church may, on applying for a certificate, receive it from the Session ; but the certificate shall contain such statement of the facts in the case as the Session may deem for edification.

13. When a member withdraws from the fellowship of the Church and absents himself from public ordinances, or declines the jurisdiction of the Session, or leaves the bounds of the congregation while under discipline, his name may be removed from the communion roll, *cum nota* of the cause.

14. A member of the Church who has not a certificate of good standing, or whose name has been removed from the communion roll of another congregation, is not received into full communion by any Session without correspondence with the Session under whose jurisdiction such applicant formerly was. If the latter Session consents, the former may deal with the applicant with a view to restoration to full Church privileges. If that consent is refused the case is referred to the Presbytery.

15. All members in full communion, male and female, have the right to vote at all congregational meetings, and to them exclusively belongs the right of choosing ministers, elders, and deacons or managers. At any meeting of the congregation when matters relating to the temporal affairs of the congregation, and not affecting the order of worship, the discipline of the Church, or the disposal of property, are under consideration, adherents who contribute regularly for the support of the Church and its ordinances may be invited to vote.

16. Members of the Church have access to the Session in reference to any matter affecting themselves, their fellow-members, the congregation, or the Church ; but matters touching the conduct of the minister must be dealt with by the Presbytery. The Session may be approached by petition, memorial, or complaint, made either in writing or by oral statement reduced to writing by the Session and approved by the complainant.

17. Members of the Church have access to the higher courts only through the Session, which transmits petitions, memorials, or overtures to the Presbytery. If the Session refuses to transmit any such paper, there is the right of appeal to the Presbytery, as provided for in section.

18. The property of the congregation is held by trustees, appointed by the congregation, as may be provided in the Trust-deed. Trustees should be members of the Church in

full communion. Great care should be taken to define clearly the purposes of the trust and the powers, duties, obligations and mode of appointment of the trustees and their successors. (See Model Trust-Deed in appendix.)

19. No debt shall be contracted with security on church property, unless the Presbytery, at the instance of the congregation, shall have given its sanction.

20. Meetings of the congregation are called by the authority of the Session of its own motion or on requisition in writing of the Deacons' Court or Board of Managers, or of a number of persons in full communion, or by mandate of a superior court. Meetings are called by public notice, read before the congregation on the Lord's Day; such notice specifies the object of the meeting and is given on at least one Sabbath before the time of meeting, unless otherwise and specially provided for. Congregational meetings are opened and closed with prayer.

21. Every congregation should hold an annual meeting for receiving the Report of the Board of Managers or the Deacons' Court, and transacting any other business regularly brought before it. It is recommended that the annual report be printed and circulated among the members of the congregation.

22. At congregational meetings the minister of the congregation, or the minister appointed by the Presbytery, presides. But if the minister is absent or declines to preside, the meeting appoints one of its number to take the chair. It also appoints its secretary. The minutes of the proceedings of a meeting held for spiritual purposes are reported to the Session by the secretary, and are entered in the Session records; the minutes of meetings held for purposes not properly spiritual are reported to the Deacons' Court or Board of Managers and are entered in their records.

23. Any person who has voted at a congregational meeting and is dissatisfied with resolutions which have been adopted has the right of dissent and complaint to the Presbytery. The complaint and reasons are transmitted through the Session.

24. Congregations make returns regarding their statistics and finances in such manner as the superior courts may from time to time require.

25. While the care of the property belongs to the Deacons' Court or Board of Managers, the Session is responsible for the use made of the church edifice, and has the control thereof and the custody of the key.

THE SABBATH SCHOOL.

26. The duty of bringing up their children in the nurture and admonition of the Lord naturally and necessarily devolves upon parents ; but connected with every congregation there should be one or more Sabbath Schools, in which the children and youth of the Church may collectively receive instruction in the Holy Scriptures, and in Christian doctrine and duty.

27. The Sabbath School is under the care and subject to the direction of the Session, and the Superintendent, teachers, and other officers should be appointed and hold office as the Session may direct.

28. The Session should see that due provision is made by the congregation for procuring whatever accommodation, funds, books, etc., may be necessary for the efficient working of the Sabbath School.

29. In appointing teachers great care should be exercised as to their spiritual and other qualifications. Teachers should prepare themselves diligently for the discharge of their duty, and make themselves acquainted with their scholars, visiting them in their homes as far as possible, and seeking their spiritual and temporal welfare.

30. The Presbytery of the bounds should by all suitable means assist, direct, and encourage Sessions and teachers in their important work.

31. Sessions are required to report to the Presbytery annually regarding their Sabbath Schools ; in particular their statistics, finances, and work, so that material may be provided for the reports to Synods and the General Assembly.

32. The youth attending the schools should be led to feel an interest in the extension and establishment of the kingdom of Christ at home and abroad, and to contribute regularly to the mission schemes of the Church.

33. Besides maintaining congregational Sabbath schools, in many places it is the duty of the Church to establish and aid in the maintenance of Mission schools for youth not enjoying the privilege of religious instruction.

34. In addition to classes for the young, the catechetical instruction of all belonging to the congregation is well entitled to careful consideration from Sessions.

CHURCH COURTS.

DEACONS' COURT AND BOARD OF MANAGERS.

35. WHERE there is a Deacons' Court the management of the temporal and financial affairs of the congregation is entrusted to it. In other cases a Board of Managers is appointed by the congregation, which takes charge of all such matters. The Deacons' Court is composed of (1) the minister or ministers of the congregation; (2) the elders; (3) the deacons.

36. The duties of deacons have special regard to the temporal and financial affairs of the congregation. More particularly it is their duty to obtain from the people contributions for the sustentation of the ministry and the schemes of the Church, and to disburse all moneys received for these purposes, subject to the approval of the congregation; to attend to the wants of the poor; to take care of the property of the congregation; to provide for the payment of the minister's stipend and other salaries, and generally to administer all matters committed to their charge as the congregation may from time to time direct.

37. Each deacon should have a district of the congregation assigned to him, within which he may more particularly discharge his duties, visiting the several families, cultivating the acquaintance of the people connected with the Church, seeking to stimulate by all proper means the liberality of the people and their interest in the affairs of the Church, and caring for the poor.

38. Deacons are appointed from among the members of the Church in full communion, in general accordance with the rules and forms observed in the election and ordination of elders. (See section 283.)

39. Deacons hold office until death or removal by deposition, or until their resignation has been accepted by the Session.

40. The minister, when present, is chairman of the Deacon's Court. Where there are more ministers than one

they may preside alternately, or as may be agreed between them. In the absence of the minister any member of the Court may be chosen to preside. The chairman has only a casting vote.

41. The clerk must be a member of the Court. His duty is to keep an accurate roll of the members and a faithful record of the proceedings in a book provided for the purpose, and to take charge of all papers belonging to the Court. The minute book shall be accessible to the Deacon's Court at all times, and shall be signed by the chairman and clerk.

42. The treasurer is appointed from among the members of the Court. His duty is to keep the accounts of the congregation and to receive and disburse all moneys subject to the direction and control of the Court. Contributions for missionary and other schemes of the Church are to be transmitted by him to the general treasurer of the Church.

43. The Court should hold stated meetings, at least once in three months, for the transaction of business; but a meeting may be called at any time on the authority of the chairman or on requisition by at least three members of the Court. Notice of all meetings is to be given from the pulpit, or personally to the members, except when an adjournment takes place. Every meeting is opened and closed with prayer. Three members present constitute a quorum for the transaction of business.

44. A meeting of the congregation for the transaction of general business should be held annually at such time as the Deacon's Court may determine. Notice of this meeting should be given on two Sabbaths before it is held.

45. At the annual meeting the Deacons' Court shall present a report of their proceedings with an abstract of receipts and expenditures during the year, and a statement of the financial condition of the congregation and of the estimated outlay for the next year. The treasurer shall also submit his book of accounts duly audited.

46. The Deacons' Court has not power to contract debt on the security of the property, without the special authorization of the congregation and consent of the Presbytery.

47. The Deacons' Court and Session are independent of each other; there is, therefore, no appeal from the one to the other, nor may the procedure of the one be reviewed by the other. Both courts are directly subject to the Presbytery.

48. If the Deacons' Court exceeds its proper powers, or disregards the instructions of a superior court, any member of the Session or of the congregation in full communion may

petition the Presbytery, complaining of such action ; and the Court is required to furnish dissatisfied parties with extract minutes of the action complained of in the ways provided for in Section 202.

49. In congregations where there is not a Deacons' Court, the management of the financial affairs of the congregation is intrusted to a Board of Managers. In this case the following regulations are recommended for the guidance of the Board :

(1.) The managers shall be chosen by the congregation from among the members of the Church in full communion, at the annual meeting of the congregation, or a meeting duly called for this purpose.

(2.) One-third of the Board shall retire each year by rotation, and their places, as also the places of any who die or vacate their office during the year, shall be filled at the annual meeting. The retiring Managers may be re-elected.

(3.) If any Manager is cut off from Church privileges by process of discipline or leaves the congregation, he shall forthwith cease to act as Manager, and another shall, as soon as convenient, be appointed in his place.

(4.) The duties of Managers are substantially the same as those of Deacons (section 36).

(5.) Meetings of the Board should be held at stated times, at least once in three months, for the transaction of business ; but a meeting may be held at any time on the call of the chairman, by notice given from the pulpit or addressed personally to the members of the Board.

(6.) Three members present constitute a quorum. Every meeting should be opened and closed with prayer.

(7.) The chairman, secretary and treasurer are appointed at the annual meeting of the congregation from among the members of the Board. If this is not done the Board appoints them at its first meeting held after the annual meeting. Their duties are the same as those set forth in sections 41 and 42. The chairman has only a casting vote.

(8.) Any other regulations may be adopted, but they should be in harmony with the general procedure of the Church, and should have the approval of the congregation and the sanction of the Presbytery of the bounds.

THE SESSION.

50. The Session consists of the minister, or ministers, and elders of a congregation.

51. The duty of the Session is to watch over and promote in every Scriptural way the spiritual interests of the congrega-

tion ; more particularly to receive applicants for admission into the Church ; to admit those who have been baptized into full communion, and to receive persons bringing certificates of membership from other congregations ; to grant certificates to members leaving the congregation ; to watch over the Christian deportment of the members of the congregation ; to exercise discipline by admonition, rebuke, suspension, or exclusion from membership ; to restore to privileges ; to care for the religious instruction of the young, including the oversight of Sabbath Schools ; to determine all matters touching the order of public worship, including the service of praise ; to arrange for the dispensation of the sacraments ; to appoint congregational fasts or thanksgivings ; to appoint the time and mode of making special collections, and where there are no deacons, to provide for the necessities of the poor ; to call congregational meetings ; to examine and judge of the qualifications of persons elected to the eldership and the deaconship ; to receive and judge of petitions ; to transmit papers to the Presbytery, and to do whatever else may, in their opinion, promote the religious interests of the congregation.

52. Each elder should have a district assigned to him. He should keep a list of the communicants and adherents residing within the same and should cultivate special acquaintance with them, visiting, counselling, and encouraging or warning them, as may be required.

53. The minister is moderator of the Session. Where there are two ministers they preside alternately, or as may be agreed between them.

54. The duty of the moderator is to preside ; to preserve order ; to take the vote ; to announce the decisions of the courts and to pronounce censures. The moderator may introduce any competent business, and may express his views upon any matter under consideration. He has only a casting vote.

55. In the absence of the moderator, or when, for prudential reasons, he deems it better not to preside, another minister of the Church, having authority from him, may act as moderator *pro tempore*. When the minister has been removed by death or otherwise, or is under suspension, a moderator *pro tempore* is appointed by the Presbytery.

56. The Session appoints its clerk, whose duty it is to keep a record of the proceedings, to preserve all papers, and, when instructed, to give certified extracts from the minutes. The record is transmitted annually to the Presbytery for review.

57. The Session also may appoint a treasurer to take charge of any funds at its disposal.

58. The Session, as far as practicable, holds stated meetings for the transaction of business ; it may also hold meetings for devotional exercises and religious conference. Meetings of Session are not usually open to the congregation ; but the Session may hold open meetings when deemed advisable.

59. The moderator has power to convene the Session when he sees fit ; and he is bound to do so when enjoined by a superior court or requested by one-third of the elders. Meetings are called on the authority of the moderator, either by notice from the pulpit or by personal notice to the members.

60. The moderator and two other members constitute a quorum. When, from any cause, the number of elders is not sufficient to form a quorum, application is made to the Presbytery for assessors to act with the other members until new elders have been elected and inducted.

61. All meetings are opened and closed with prayer, and this fact is recorded in the minutes.

62. When the Session has been constituted, the names of the members present are recorded. The minutes of last stated meeting and of any other meetings which have intervened, are then read, and when sustained, are signed by the moderator and the clerk.

63. The Session keeps a roll of the members in full communion, and, as accurately as possible, a roll containing the names of all persons connected with the congregation. The roll of communicants is revised at least once a year, and more especially before application is made for moderation in a call to a minister. The Session should also keep a register of baptisms.

64. Persons desiring to be received into full communion converse with the minister, and, if convenient, with the elder of the district in which they reside. The application is then reported to the Session, and, when satisfied of the applicants' knowledge of Divine truth, and of their Christian character and deportment, the Session receives them into full membership, and their names are added to the roll of communicants. The persons who have thus been admitted may be publicly asked to profess their faith (appendix 37). Persons not baptized in infancy are baptized before their names are added to the roll. Members of the Church who present certificates of good standing from other congregations are received by the Session, unless good cause can be shown for refusing them Church privileges. Persons thus

received are entitled to all the privileges of the Church in connection with the congregation.

65. Certificates of disjunction from the congregation are granted by the Session ; but between meetings of Session the moderator may grant certificates to members in good standing, which action he reports to the Session.

66. The Session cannot entertain a complaint against its moderator ; such complaint is transmitted through the Session to the Presbytery ; and a copy of the complaint must be given to the minister before it is presented to the Presbytery.

67. One Session may not interfere with or review the proceedings of another. When a Session feels aggrieved by the proceedings of another Session, it may remonstrate or ask for explanation ; if not satisfied it may bring the matter before its Presbytery. This must be done by written statement, a copy of which must first be furnished to the Session whose proceedings are called in question.

68. It is the right and duty of every Session, whether of a settled or a vacant congregation, to appoint one of its elders to represent it in Presbytery and Synod. The appointment is made at least once a year, and holds good for two months after the close of the annual meeting of the General Assembly, unless within that time a new election has been made. In the event of death, resignation, or removal, a new election is made without delay.

69. The elder appointed should be punctual in his attendance at these courts, and his expenses, as well as those of the minister, ought to be defrayed by the congregation. When the congregation is vacant, it is the duty of the representative elder, where no commissioners are specially appointed for the purpose, to apply to the Presbytery for supply of ordinances.

70. An extract minute of the appointment of the representative elder by the Session is presented to the Presbytery, and his name is then put on the roll ; and the roll of Presbytery, certified by its clerk, is sufficient evidence of the elder's right to sit in the Synod. When a charge consists of two or more congregations having separate Sessions, such Sessions shall be regarded as one for the purpose of representation in the Church courts.

71. An elder coming from another congregation does not hold office as a member of Session unless he has been duly elected by the congregation to which he has come, and has been inducted in the usual way.

72. The Session has the right of petition and overture to the Presbytery, the Synod and the General Assembly. Petitions, memorials, and overtures must be in writing, and if addressed to the Synod or Assembly, are presented to the Presbytery for transmission.

73. The Session is responsible to the Presbytery for the use made of the church edifice, and is entitled to the control thereof and to the custody of the key (section 25.)

74. The service of praise is under the direction of the Session and subject to its control ; but due provision for it should be made by the congregation. The precentor or the conductor of the service of praise may, if the Session sees fit, be chosen by the congregation ; but his appointment must, in all cases, be approved by the Session to whose authority he is subject and whose orders he is bound to obey.

THE PRESBYTERY.

75. The Presbytery consists of

(1.) Ordained ministers within the bounds (*a*) who are pastors of congregations ; (*b*), who are professors of theology in the Church, or professors in colleges connected with the Church ; (*c*), who are employed by appointment of the General Assembly in some department of the work of the Church ; (*d*), who have been appointed to mission fields for not less than two years, with the sanction of one of the Assembly's Mission Committees ; (*e*) who by special enactment of the Assembly have their names placed on the roll.

(2.) An elder from each pastoral charge.

76. The duties of the Presbytery are : to receive and dispose of petitions, references, complaints, and appeals from Sessions ; to transmit petitions and overtures to the Synod or General Assembly ; to provide for the supply of ordinances in congregations ; to form mission stations and new congregations ; to superintend the education of students having the ministry in view ; to certify students for admission to the theological halls ; to examine and license preachers of the Gospel ; to moderate in calls given to ministers, and to receive, sustain, or set aside the same ; to try candidates for the ministry and ordain them when found qualified ; to induct into the pastoral office ; to judge of matters affecting the moral character of ministers and licentiates ; to admonish, rebuke, suspend, depose, or excommunicate offenders ; to receive demissions, and to loose ministers from their charges ; to review the records of the

Sessions ; to adopt measures for promoting the religious life of the several congregations within the bounds, and to visit them for the purpose of enquiring into their state and redressing evils that may arise ; to deal with matters sent down by the superior courts ; and in general to superintend the Congregations and Sessions within the bounds.

77. New Presbyteries are formed by the General Assembly, which fixes their bounds and appoints the time and place of their first meeting and their first moderator. After being constituted by the moderator thus appointed, the Presbytery elects its own moderator.

78. The moderator is a minister and is generally appointed for six or twelve months.

79. The duty of the moderator is to constitute the court and preside ; to open and close the meetings with prayer ; to preserve order ; to take the vote ; to announce decisions ; to pronounce censures ; to sign the minutes when sustained ; to instruct parties at the bar ; to call meetings for emergent business ; and generally to direct the business of the court.

80. The moderator may express his views on any matter under discussion, but if he wishes to take part in debate or to submit a motion, he leaves the chair and calls another member of the court to take his place. The moderator has only a casting vote.

81. In the absence of the moderator, his predecessor in office or any other minister chosen by the court may preside. Also when the moderator is a party concerned in any case before the court, the Presbytery appoints another to take his place, who, for the time being, has all the rights and functions of moderator, but in signing documents adds to his signature *pro tempore*.

82. The Presbytery appoints a clerk whose duty is to keep the record of proceedings and to transmit the same annually to the Synod for review ; to keep an accurate roll of the members ; to preserve all papers belonging to the court ; and to give certified extracts from the minutes, when instructed, or when they are applied for, or when the nature of the business requires that they be given.

83. The Presbytery also appoints a treasurer to receive and disburse any moneys belonging to the court, subject to instruction given by it.

84. Three members, two of whom are ministers, form a quorum.

85. After the Presbytery has been constituted the roll is

marked, and any alterations that may be necessary are made in it. The names of representative elders are put on the roll, on presentation of extract minutes of their appointment. It is competent for the Presbytery at any meeting, ordinary, special, or *pro re nata*, to put the names of elders on the roll.

86. The Presbytery should conduct its business according to the rules of order laid down for the Supreme Court, so far as these may be applicable (see Standing Orders.) Such time should be set apart for devotional exercises as circumstances call for or admit.

87. The Presbytery meets at stated intervals, and at other times as frequently as its business demands. It is the duty of every member to attend the meetings, and absentees may be called to account. The time and place of next meeting are fixed and recorded before adjournment. No meeting of Presbytery can be held while the General Assembly is in Session.

88. If a Presbytery has neglected to appoint its next ordinary meeting, or if no meeting has been held on the day appointed, it shall be the duty of the moderator, or, in his necessary absence, of the clerk, to convene a meeting for the resumption of business, by letter addressed to every member on the roll of the Presbytery at the time of last meeting, and despatched at least ten days before the time fixed for the meeting. If a quorum of members is present on the day named it shall be competent for them to proceed to business as at an ordinary meeting.

89. At the stated meeting next preceding the meeting of Synod, the roll of Presbytery is prepared, and a certified copy of it is sent to the clerk of Synod at least eight days before the meeting of that court; also a minister and elder may be appointed to serve on the Synod's Committee on Bills and Overtures.

90. The Presbytery, besides the ordinary meetings, may hold *special* meetings for transacting particular business. But no business other than that for which they were appointed can be entered upon at such meetings.

91. If, during the interval between stated meetings of Presbytery, business should arise requiring immediate attention, the moderator has power to appoint a meeting *pro re nata*, either on his own motion or upon requisition by three or more members of the court. Such meeting is called by letter addressed to all the members of the court, issued either by the moderator or by the clerk on his authority. In

these letters the time and place of meeting and the business to be taken up are specified. They should be despatched at least ten days before the time fixed for the meeting. When the Presbytery meets, it first considers the conduct of the moderator in appointing the meeting, and, if that is approved, proceeds to business, and the moderator's circular letter is entered in the minutes. No business other than that specified in the letter can be taken up. If the moderator, when a requisition has been presented to him, declines to call a meeting, his conduct may be considered at the next ordinary meeting.

92. Special and *pro re nata* meetings may be adjourned if necessary to complete the business for which they have been called ; but it is not competent to adjourn to a date beyond that of the next ordinary meeting of the court.

93. The Presbytery should visit the congregations under its care ; call the Session and the office-bearers before it ; inquire into the state of the congregation and its affairs generally and deal with all parties as may be deemed for edification. (For questions see appendix 36.)

94. A meeting of Presbytery may be held during the meeting of the Synod, with leave of that court, when any competent business may be transacted ; provided that the Synod is not sitting at the same time, and that notice of the meeting has been given in open Synod specifying the time and place of meeting by authority of the moderator of Presbytery, or by requisition of two members of Presbytery given in writing to the clerk of Synod.

95. Members of other Presbyteries when present may be invited to sit with the Presbytery, and may take part in the deliberations of the court, but they have not the right of voting.

96. One Presbytery may not interfere with or review the proceedings of another Presbytery. If a Presbytery considers itself aggrieved by the proceedings of another, it may remonstrate or ask explanation. If not satisfied, it may bring the matter before the Synod to which the Presbytery complained of belongs. This must be done by written statement, a copy being first furnished to the Presbytery whose proceedings are called in question. In the event of not obtaining satisfaction, the Presbytery which deems itself aggrieved may complain to its own Synod, but the complaint must be in writing.

97. Any minister desiring to be absent from his charge longer than two months, must obtain leave from his Presbytery.

THE SYNOD.

98. The Synod is composed of all the ministers and elders on the rolls of the Presbyteries within its bounds.

99. It pertains to the Synod to adjust the bounds of Presbyteries within its own limits ; to take the oversight of Presbyteries ; to review their records ; to consider references and to give advice and instruction when deemed necessary ; to judge and dispose of complaints and appeals ; to dispose of overtures ; to grant leave to Presbyteries to take students on public trials for license ; to receive reports of Presbyteries and to consider all matters connected therewith ; and to attend to all matters assigned to it by the General Assembly.

100. The moderator is a minister and is chosen at each ordinary meeting by open vote.

101. His duty is to preside at the meetings ; to open and close them with prayer ; to preserve order ; take the vote ; to announce decisions and pronounce censures.

102. The Synod appoints a clerk, whose duty it is to keep the record of proceedings, which record is transmitted annually to the General Assembly for review ; to preserve its papers ; and, when instructed by the court, to give certified extracts from the minutes, when instructed or when they are applied for, or when the nature of the business requires that they be given. The Synod also appoints a treasurer and defines his duties.

103. The ordinary meetings of the Synod are held annually and may be adjourned when necessary, or for a special purpose.

104. A meeting *pro re nata*, may be called by the moderator on his own motion or by requisition of at least fifteen members. The procedure in the case of such meetings is the same as in similar meetings of Presbytery (section s 90, 91.)

105. Fifteen members, of whom at least eight are ministers, constitute a quorum, provided the members present belong to more than one Presbytery.

106. The clerk of each Presbytery sends to the clerk of Synod, at least eight days before each ordinary meeting, the certified roll of his Presbytery, together with all particulars respecting the licensing of students, the ordination, induction, reception, translation, demission, suspension, deposition and death of ministers, and changes made in congregations and mission stations during the year. These particulars are then reported to the General Assembly.

107. In special cases the Synod may appoint assessors with any Presbytery from members belonging to any other Presbytery.

108. It is also competent for a Synod to act by Commission.

THE GENERAL ASSEMBLY.

109. The General Assembly is the highest court of the Church, and bears the title of "The General Assembly of the Presbyterian Church in Canada." It consists of such proportion of the ministers on the roll of the several Presbyteries as may from time to time be determined by the Assembly, with consent of the Presbyteries, and an equal number of elders. The Act constituting the General Assembly, and regulating the appointment of commissioners by Presbyteries, is as follows:

110.—ACT CONSTITUTING THE GENERAL ASSEMBLY.

(1.) The General Assembly shall consist of one-fourth of the whole number of ministers whose names are on the rolls of the several Presbyteries of the Church, and an equal number of elders.

(2.) When the number of names on the roll of a Presbytery is not divisible by four; the fourth shall be reckoned from the next higher multiple of four.

(3.) Each Presbytery shall elect its representatives at an ordinary meeting, held at least twenty-one days before the meeting of the General Assembly. If any one thus elected resigns his commission, the Presbytery may, at any subsequent meeting, held not less than eight days before the meeting of the General Assembly, appoint another in his stead.

(4.) A Presbytery may appoint as its commissioner to the General Assembly an elder

belonging to any other Presbytery of the Church, provided, always, that the person so appointed is at the time an acting member of some Session.

(5.) Ministers whose names are on the roll of a Presbytery as ministers shall not be eligible to hold commissions as elders from their own or any other Presbytery.

(6.) Each Presbytery shall, through its Clerk, transmit to the Clerk of Assembly, at least ten days before the Assembly meets, a certified roll of the commissioners appointed at its ordinary meeting. A separate report of any commissions afterwards given to ministers or elders in place of such as may have resigned their commissions, shall be presented to the General Assembly by the Presbyteries as soon as convenient after the Assembly has been constituted.

(7.) The roll to be called at the opening of the Assembly shall be made up from the rolls of the several Presbyteries, as transmitted to the Clerk of Assembly, containing the names of commissioners appointed at least twenty-one days before. At its first session the Assembly shall appoint a "Committee on Commissions," to which shall be referred the reports of Presbyteries regarding commissions issued at a later date and all matters affecting the roll. On the report of this Committee the Assembly shall order such changes to be made in the roll as may be required. The roll thus amended shall be the permanent roll of the General Assembly.

(8.) Forty commissioners, of whom twenty-one are ministers, shall constitute a quorum for the transaction of business. But twenty commissioners who were appointed twenty-one days before, being met at the place and time appointed, may constitute the court, and adjourn from time to time until a full quorum is present.

(9.) Presbyteries should make suitable provision for defraying the expenses of commissioners when attending the General Assembly.

111. The General Assembly receives and disposes of petitions, overtures, references, complaints, and appeals from inferior courts, and all other matters regularly brought before it ; reviews the records of Synods ; deals with matters respecting doctrine, worship, discipline, and government of the Church ; prescribes and regulates the course of study for students having the ministry in view ; admits ministers and licentiates from other Churches ; forms new Synods and Presbyteries ; corresponds with other Churches ; conducts the missionary operations of the Church ; receives and disposes of reports from the colleges and from the committees charged with the care of the different departments of the work of the Church ; and in general adopts such measures as may tend to promote true godliness ; to repress error and immorality ; to preserve the unity of the Church, and to advance the kingdom of Christ throughout the world.

112. The General Assembly meets once a year. At the time appointed for meeting a diet of public worship is held when a sermon is preached by the moderator of the last Assembly, or, in his absence, by the former moderator. Immediately thereafter the Assembly is constituted with prayer, the roll is called, and the names of those present are marked. A moderator is then elected and takes the chair.

113. The moderator is a minister ; his duties are to constitute the Assembly ; to open and close each sederunt with prayer ; to preserve order ; to see that the business is properly conducted, and that the minutes are correctly taken ; to take the vote ; to announce decisions ; to sign all documents having the authority of the Assembly, and to exercise any other functions assigned to him by the court.

114. The moderator may express his views on any subject under discussion ; but if he wishes to take part in debate or to submit a motion he leaves the chair, and calls another member of court to take his place. Also, if he is a party in a case, or if the Presbytery or Synod to which he belongs is a party, he leaves the chair, and with the approval of the Assembly, names another commissioner who takes his place, and for the time being has all the powers and responsibilities of the office as moderator *pro tempore*.

115. The moderator has only a casting vote.

116. The Assembly appoints two or more clerks, to take minutes of the proceedings, keep the records, preserve all papers, give certified extracts of decisions, and conduct the correspondence of the court.

117. After the Assembly has been constituted, and the new moderator has been appointed, the first business is the receiving of the Synodical Rolls, with the accompanying reports of changes during the year. Such time is spent in devotional exercises as may be determined by the court.

118. The Assembly appoints a Committee on Bills and Overtures, which also arranges the order of business, and other committees to consider matters specially referred to them. The Assembly also appoints standing committees, which are intrusted with conducting the business of the Church in its several departments during the year, and which report annually to the General Assembly.

119. The Assembly may pass a Declaratory Act affirming what it understands to be the law of the Church regarding any particular matter : and such act may be passed without submission to Presbyteries. But any action contemplating a change in the law of the Church is dealt with according to the provisions of the following act :

120.—THE BARRIER ACT.

(1.) No proposed law or rule relative to matters of doctrine, discipline, government or worship, shall become a permanent enactment until the same has been submitted to Presbyteries for consideration. Such consideration shall be given by each Presbytery, at an ordinary meeting, or a special meeting

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held for the purpose ; and an extract minute of the Presbytery's judgment shall be sent to the Clerk of the General Assembly, before the next meeting of that court.

(2.) The Assembly, if it sees cause, may, by a majority of two-thirds of those present, pass such proposed law or rule into an Interim Act, which shall possess the force of law, until the Presbyteries have, as herein required, reported their judgment upon it to the next General Assembly.

(3.) If a majority of the Presbyteries of the Church express their approval, the Assembly may pass such proposed law or rule into a standing law of the Church. If a majority of the Presbyteries express disapproval, the Assembly shall reject such proposed law or rule, or again remit it to the Presbyteries.

121. The General Assembly being the supreme court of the Church, its decisions are final. But any commissioner may dissent from its decisions for reasons assigned (section 200).

122. The Assembly may appoint a commission with power to finally determine any matter referred to it by the Assembly.

123. The Assembly shall also appoint a Commission empowered to deal with business emerging during the interval between the annual meetings of Assembly, but with emergent business only. The Commission shall consist of the Commissioners appointed to the last Assembly, with one minister added, who shall be appointed by the moderator. The commission shall be called by the clerk on the requisition of ten commissioners, five of whom must be elders. Thirty-one commissioners when thus met together shall constitute a quorum. The Commission shall elect its own moderator. The minutes of commission shall be submitted for confirmation to the next General Assembly, and if approved, but not otherwise, shall be printed with the minutes of Assembly.

124. When the business of the Assembly is finished, the

minutes of the last sederunt are read and sustained. The moderator then addresses the court, and, after praise and prayer, declares, in the name of the Lord Jesus Christ, the King and Head of His Church, that the Assembly is dissolved; indicts another General Assembly to meet at a time and place previously appointed by the court, and closes the meeting with the Apostolic Benediction.

STANDING ORDERS.

125. All papers intended for the General Assembly should be sent up to one of the Clerks of Assembly, so as to be in his hands at least eight days before the Assembly meets. These papers include

(1.) Reports transmitted from Synods of ordinations, inductions, censures, deaths, demissions, suspensions, and deposition of ministers, and of the erection, dissolution, or changes in congregations and mission stations within their several bounds.

(2.) Overtures, references, appeals, memorials, and petitions transmitted by Presbyteries or Synods, and any papers sent on by the preceding Assembly.

126. All documents sent up to the General Assembly should be on foolscap paper, with a wide margin on the left, and written on only one side of the sheet, so that they may be preserved in a form convenient for reference.

127. The reports of standing committees should be presented in print, and in a shape suitable for being bound along with the minutes of Assembly.

128. Parties who have causes coming before the Assembly, are required to have copies of all the papers printed for the use of members, and in a shape suitable for binding with the minutes of Assembly.

129. The reports of standing committees should be presented to the General Assembly not later than the third sederunt of the Assembly.

130. The Clerks of the General Assembly, together with the Clerks of Synods and Presbyteries, who may be commissioners, constitute a committee to prepare the business for the first sederunt of the Assembly, and they meet on the call of the Senior Clerk of Assembly, some time before the hour when the Assembly meets.

131. The Assembly appoints, as soon as possible, the following committees :

(1.) Committee on Bills and Overtures, which also acts as

the Committee on Business. It consists of the Clerks of Assembly, Clerks of Synods and Presbyteries, who are commissioners, together with one member nominated by each Presbytery, and such other ministers and elders as the Assembly may see fit to appoint.

(2.) Committees on the Records of Synods and Assembly.

(3.) Committee on Classifying Returns to Remits.

(4.) Committee on the Nomination of Standing Committees. This committee consists of not less than two from each Synod, and not more than four from any one Synod.

(5.) Committee on Commissions.

(6.) Committee on Applications for the Reception of Ministers into the Church.

(7.) Committee on Applications for leave to Retire from the Active Duties of the Ministry

(8.) Committee on Special Applications on behalf of Students.

132. Committees of Assembly may tender their reports from time to time at any sederunt, immediately after the minutes have been sustained, but their final report must be given in before the Assembly closes.

133. Every Committee, if the Assembly has not done so, appoints its own convener and clerk. Minutes of proceedings should be made, and the report should always be presented in writing.

134. No committee can meet while the Assembly is sitting, or continue in session without leave of the court.

135. The Committee on Bills and Overtures receives all papers intended for the Assembly, considers whether they are in proper form, expressed in proper language, and regularly transmitted; also whether they are part of the legitimate business of the Assembly; and transmits them or refuses to do so. Appeals and complaints against the decisions of the committee may be brought directly before the Assembly to be disposed of by the court. This committee also arranges the business for the Assembly, and reports from time to time. It appoints its own convener and clerk.

136. As soon as the report of the Committee on Bills and Overtures, providing for the order in which business is to be taken up, is approved by the Assembly, it is printed for the information of members. This report should be submitted not later than the fourth sederunt.

137. Such portions of each sederunt as the moderator **may** deem proper are spent in devotional exercises.

GENERAL RULES FOR CHURCH COURTS.

138. The moderator takes the chair at the hour appointed, calls the members to order, and constitutes the court with prayer.

139. At the first assembling of the court the roll is called and the sederunt recorded. Members coming in afterwards have their names entered on reporting themselves to the Clerk.

140. The minutes of last ordinary meeting and of all special meetings held in the interval are then read, and on being sustained are signed by the moderator. In the case of the General Assembly and the Synods the minutes of each sederunt are read at the beginning of the sederunt following.

141. All reports and other papers intended to be brought before the court are called for and are received by the clerk. A docket of business is then prepared, consisting (1) of business arising out of the minutes ; (2) of new business ; and the order in which the several matters shall be taken up is determined. In the Synods and General Assembly the papers are given by the clerks to the Committee on Bills and Overtures, who arrange the docket and prepare an order of business for the approval of the court.

142. The moderator nominates all committees of the court, unless they have been appointed by special rule or resolution of the court. If the convener is not named, the first named member of the committee is convener, and, in his absence, the second named.

143. Committees may not meet nor continue in session while the court is sitting, unless leave has been granted by the court.

144. The courts of the Church, except the Session, are open courts ; but on motion made any court may sit with closed doors. This is commonly done when matters affecting character, which should not be made public, are under consideration.

145. A member of the court ought not to withdraw from attendance without leave. If he does so he cannot dissent from any decisions of the court arrived at in his absence.

146. The moderator is charged with seeing that the minutes record correctly the proceedings of the court.

147. The clerk of a superior court, on receipt of papers from a lower court, endorses on them the date of reception, numbers the papers, and authenticates them by his signature or initials.

148. Clerks of the courts are entitled to receive payment for extracts from the records and copies of papers furnished to individuals, at the rate of ten cents for every hundred words or fraction thereof.

RULES OF DEBATE.

149. When any business has been introduced, and is before a court, it is desirable that no other business be taken up until that which is before the court has been issued.

150. No discussion is in order until a motion is before the court. Speakers should confine themselves to the matter referred to in the motion, and if they depart therefrom they may be called to order.

151. Every motion or amendment shall be given in to the clerk in writing as soon as it has been made, and it cannot be discussed until it has been duly seconded.

152. After a motion or amendment is in the clerk's hand and discussion has commenced, it cannot be withdrawn or altered without leave of the court.

153. When a question is under discussion, the motion before the court must be disposed of, and no other motion can be entertained unless to adjourn the court, to adjourn the debate, to lay on the table, to commit, to amend, or to take an immediate vote; and these several motions have precedence in the order in which they are herein arranged.

154. A motion to adjourn is always in order, and is voted on without debate.

155. A motion to lay on the table is voted on without debate. If carried in the affirmative the subject to which it refers, together with the motion and pending amendments, remains on the docket and may be taken up at a subsequent sederunt, but only by resolution adopted by a majority of the members of the court present.

156. Any subject with the motion and pending amendments may be referred to a committee to be considered and reported on.

157. A motion is amended by adding certain words or clauses thereto; by striking out certain words or clauses; by substituting other words or clauses for those in the resolu-

tion ; or by striking out all after the word "resolved" and substituting another motion disposing of the matter in hand.

158. It is in order to propose an amendment to the first amendment, but no other can be entertained until the amendment to the amendment has been disposed of ; when this has been adopted or rejected other amendments to the amendment may be considered and disposed of one by one ; when these have all been disposed of, the first amendment is voted on in answer to the question, "Shall the motion be thus amended—yea or nay?" If this is decided in the affirmative, the main motion is amended accordingly, and the discussion proceeds. Other amendments to the motion are then in order. When all amendments have been disposed of, the motion, as then before the court, is put in answer to the question, "Shall this motion be adopted—yea or nay?"

159. A motion to take an immediate vote is put without debate. If carried in the affirmative, the amendment or amendments pending are put to the court without further discussion ; then the main motion is voted on, and the subject is disposed of. If the motion is lost, the debate continues, just as if no such motion had been made.

160. A motion to reconsider a decision of the court cannot be entertained at the sederunt in which the decision was given ; nor at any subsequent time, unless notice of such motion has been given at a previous sederunt. A motion to reconsider can only be made and seconded by members who voted in the majority.

161. A motion under discussion which consists of two or more distinct parts, shall, on the call of any two members, at any time before the final vote is taken, be divided, and each part shall be voted on separately.

162. When a member rises to speak the moderator announces his name. If two or more rise at the same time the moderator decides who shall speak first.

163. Every speaker addresses the moderator, and may not address any other member directly.

164. A member when speaking should not be interrupted, unless upon a call to order, or when the time has come for a special order of the day, or for adjournment of the court. When business is resumed the speaker who was interrupted has possession of the floor.

165. Any member who is dissatisfied with the ruling of the moderator may appeal to the court. The question of sustaining the ruling of the chair is then put by the clerk, and decided without debate.

166. When a member in speaking utters language which another member regards as offensive or censurable, the latter may require that the words be taken down by the clerk. After this is done, the speaker is allowed to proceed. The words so taken down may afterwards be considered by the court, and, if found censurable, the speaker is dealt with as the offence may require. A party in a case, though not a member of the court, may claim this protection or incur this censure.

167. No member shall speak more than once to any motion, or amendment, unless by permission of the court, and in explanation or to correct mistakes. The right of reply, however, belongs to the mover before the final vote is taken on the main motion.

168. The vote is ordinarily taken by a show of hands, but the moderator may ask members to vote by rising to their feet. At the final vote on the main motion, the roll may be called, if required by two members of the court. Ordinarily the state of the vote is not recorded, but this may be done in regard to any vote, if required by two members of the court.

169. Members should not, without good cause, decline to vote; and, unless excused by the court from voting, all who do not vote are held as acquiescing in the decision of the majority.

170. When the vote is to be taken the doors are closed, and no further debate or remark is allowed, unless to correct a mistake in regard to the voting; when this happens, the vote is taken anew.

171. In order to allow greater freedom in discussion, the court, when considering any particular matter, may, on motion duly seconded, resolve itself into a Committee of the Whole. On motion duly made, a chairman is appointed, and the moderator leaves the chair.

172. While the court is in committee the motions considered are not recorded in the minutes, and members are at liberty to speak more than once on any motion. A separate minute of the proceedings is taken. When the committee rises its chairman presents a report to the committee embodying the result of the committee's deliberations, or he reports progress and asks leave to sit again.

PETITIONS, MEMORIALS AND OVERTURES.

173. Every member of the Church has the right of access to any Church court by petition or memorial. He has direct access to the Session of the congregation to which he belongs,

but a petition or memorial to a higher court must, in the first place, be presented to the Session, with a request for its transmission. But it is competent for the members of a higher court to approach that court directly by overture.

174. A lower court transmits a petition or memorial with or without approval or concurrence, as it sees fit. Before transmitting, the court should see that the petition or memorial is in proper form and expressed in respectful language. If transmission is refused, the petitioner or memorialist has the right of appeal.

175. These rules apply alike to a petition or memorial from an individual, from any number of persons, from a congregation, or from a lower court.

176. When a number of members, an office-bearer, or a court of the Church proposes the enactment of a law or rule binding on the whole Church, any change of an existing law or rule, the affirmation of a previous enactment, or injunction to observe the same, or generally the adoption of any measure appertaining to the functions of the Supreme Court, an overture on the subject is presented.

177. An overture is presented in writing, duly signed ; if it is in proper form and in respectful language, it is transmitted in the same way as a petition.

178. All petitions, memorials, and overtures intended for the General Assembly are sent by the clerks of the inferior courts, or by the parties signing them, to the Clerk of Assembly, and by him are handed to the Committee on Bills and Overtures.

REGULATIONS ANENT THE RECORDS OF CHURCH COURTS.

179. Church courts shall take special care that their records are carefully and correctly kept.

180. The number of each page shall be written in words as well as given in figures.

181. Every page shall be signed by the clerk, and the record of each sederunt by the moderator and clerk. In case of the death or removal of the moderator or clerk, the record shall, when the minutes are confirmed, be signed by the then acting moderator or clerk, *cum nota* of the cause, in the presence of the court.

182. The time and place of each meeting shall be fully stated in words.

183. Every page shall have a suitable margin, on which the items of business recorded shall be indexed.

184. The place and date of meeting shall be shortly indicated on the margin at the top of each page.

185. All numbers shall be given in words as well as in figures.

186. No inferior court may erase or alter any part of its record after it has been confirmed, unless by order of a superior court.

187. All erasures, cancellings, interlineations, or other changes shall be noted in the margin with the initials of the clerk's name.

188. No unnecessary vacant space shall be left between the minutes of sederunts of the court.

REMOVAL OF A CAUSE FROM A LOWER TO A HIGHER COURT.

189. The decision of all Church courts under the General Assembly are subject to the review of the next higher court, and may be removed thereto in one of the four following ways, namely; (1) General Review and Control; (2) Reference; (3) Appeal; and (4) Complaint. When a matter is so removed, the lower court becomes a party, and its members are not entitled to deliberate and vote in the higher court. In cases of reference, however, the lower court is not considered a party, except with respect to the preliminary question whether or not the reference shall be sustained.

1.—GENERAL REVIEW AND CONTROL.

190. The record of every court, except the General Assembly, is reviewed by the next higher court, at least once a year, and may be called for at any time. If the lower court fail to send up its record, the higher court may order it to be produced immediately, or on a day named.

191. A court may also, at any time, require the courts under its jurisdiction to produce their registers, rolls, or other official documents.

192. The higher court, after inquiring into: (1) The regularity of the proceedings minuted, (2) the correctness of the record, orders the record to be attested, if necessary *cum nota*. In connection with such review the higher court may give special instruction or admonition to the lower, and may order

any part of the record that is irregular to be cancelled or deleted ; but a judicial sentence may not be reversed.

193. Notwithstanding attestation of the record, if after such review it comes to the knowledge of the higher court that a lower court neglects its duty, or has committed grave irregularities, it may take such cognizance thereof as is deemed necessary.

194. In dealing with any grave delinquency or gross irregularity, the lower court is cited to appear at the specified time and place to answer for its conduct.

2.—REFERENCE.

195. A reference is a representation made by a lower court to a higher, for advice or judgment.

196. Cases of particular difficulty or delicacy, the decision of which may establish an important precedent, or on which the members are much divided in opinion, or on which, for any reason, it is desirable that a larger body should first decide, are proper subjects of reference.

197. A reference is either for judgment on the whole case or for advice on some particular point where difficulty is felt. It is the duty of the lower court to exercise, as far as possible, its own judgment, before making the reference.

198. A reference as to form consists of an extract minute of the resolution to refer. This minute must be accompanied with extract minutes of all proceedings in the case and all the papers necessary for the proper consideration of the matter referred. The reference is stated by commissioners appointed for the purpose. A reference for judgment brings up all concerned before the higher court, and they should, therefore, be duly notified of the reference that they may appear for their interests.

199 The higher court considers, first, if the reference is in proper form ; and secondly, if there is ground for making it. If it is found to be informal, or appears to be unnecessary, it is dismissed ; if not, it is sustained. If the reference is sustained, the higher court hears the whole case, and decides it, or gives the advice and directions craved in the reference, and sends the matter back to the lower court that it may take such action as the case requires.

3.—DISSENT, PROTEST, COMPLAINT, AND APPEAL.

200. Any member of a court who has voted on a question and is not satisfied with the decision, is entitled to have

his dissent recorded. By so doing he relieves himself from responsibility for the decision, and saves himself from censure on account of it. The dissent must be given in when the decision is announced. Reasons of dissent given in at the time, or when the minutes are confirmed at the following sederunt, if in proper language, are entered in the minutes. If the reasons are given in at a later stage, or sent to the clerk within ten days, they are kept *in retentis*. When deemed necessary the court prepares answers which are disposed of by being entered in the minutes or kept *in retentis*, according as the reasons have been entered or kept *in retentis*.

201. Members who voted in the minority may signify their adherence to a dissent, and have their adherence recorded, either at the time, or at the following sederunt, when the minutes are confirmed, but not afterwards.

202. A member of a lower court may also protest for leave to complain to the higher court. A party in a cause may protest and appeal against a decision. Such protest and complaint, or protest and appeal, must be made when the decision is announced. Extracts are craved at the same time. Complainant or appellant must give in reasons to the clerk of the court within ten days, otherwise the complaint or appeal is held to be fallen from.

203 The court may prepare answers to reasons of complaint or appeal, and appoint some of its members to defend its action before the higher court.

204. The complainant or appellant having obtained certified extracts of minutes and relative documents as craved, brings the cause before the higher court. If when the case is called he does not appear, or fails to assign a sufficient reason for his absence, the complaint or appeal is held as fallen from ; and at the last sederunt of the court, protestation is to that effect taken by the opposite party

205. In cases of sickness, unavoidable detention, or inability to be present from other good cause, the appellant may be excused from appearing in person and be permitted to plead by written communication and deputy. Professional counsel is not allowed in causes.

206. A complaint or appeal brings up all parties concerned, who must be duly cited by the clerk of the lower court.

207. The effect of a complaint or appeal is to arrest execution of the judgment pronounced until the matter be reviewed by the higher court. But if the reasons for complaint or appeal are deemed frivolous or vexatious, the court may resolve to disregard the complaint or appeal, and may proceed

in the case ; such action, however, may be appealed against, and the court, if it has acted improperly, is liable to censure by the higher court.

208. Complaints or appeals on points of form or regarding the manner in which a court conducts its business do not arrest proceedings, and the court, notwithstanding these, prosecutes the matter until it is ripe for judgment ; but final judgment must not be given on the case until all such complaints and appeals have been disposed of by the higher court.

209. The higher court, after ascertaining that a complaint or appeal has been regularly made, and that all parties have been duly notified, calls parties to the bar and the whole of the judicial record of the lower court is read. The parties are heard, the complainant or appellant having the right of reply. Questions may then be put by the court relative to any matter affecting the cause in hand, after which parties are removed from the bar, and the court proceeds to deliberate.

210. When a decision or judgment is reached parties are recalled and the decision or judgment of the court is announced to them.

211. If a complaint or appeal is dismissed, the decision of the lower court stands affirmed. If it be sustained, the decision is not necessarily reversed, but may be altered in part or in whole, and the matter may be remitted to the lower court with instructions. Or the higher court may, if circumstances appear to require it, waive altogether the merits of the complaint or appeal, and give such a decision in the original cause as is consistent with truth and justice.

EDUCATION AND SUPERINTENDENCE OF STUDENTS.

212. Parents are earnestly and affectionately reminded of the duty of dedicating to the Lord for service in His holy ministry such of their children as, by possession of the requisite qualifications, seem marked out by the Head of the Church as proper persons to receive training for this office.

213. Sessions and Presbyteries are enjoined to make diligent and careful inquiry whether any young men are to be found within their bounds whose attention should be specially directed to the claims of Christ upon them with respect to the ministry of His Church, to aid and encourage in all proper ways suitable young men who may declare their purpose to consecrate themselves to this sacred vocation, and watchfully to keep their eye upon any who are prosecuting a liberal education, and whose piety and abilities make it desirable that their thoughts should be turned towards the ministerial office.

214. Presbyteries should exercise a kind and faithful supervision over students and intending students resident within their bounds, should endeavor to inculcate upon them worthy views of the office to which they aspire, and should encourage them in the course of study by which the Church has wisely determined that her ministry shall be reached.

215. It is the duty of Presbyteries to examine all who present themselves as wishing to enter on the study of Theology respecting their moral and religious character, their motives, and their general fitness to study for the ministry. If satisfied, the Presbytery certifies them to the Senate of the College which they propose to attend.

216. Presbyteries prescribe to students, whether in Theology or in the Preparatory course, resident within their bounds during summer, a written exercise which is read to the Presbytery. If satisfied therewith, as also with the deportment of the students, and with any mission work done by them, the Presbytery certifies them accordingly to the Senate of their College.

217. Students on entering Theology, or on intimating their purpose to study for the ministry, must be members of the

Church in full communion ; and all such students are required, during their course, to be in communion with some congregation of the Church in the place where they are prosecuting their studies.

218. Students are recommended to take, if possible, a full course in Arts in some approved college, and to obtain a degree before entering on the study of Theology.

219. With the view of encouraging students to take a full University course, Senates and Boards of Examiners are enjoined to use their best endeavors to institute and maintain scholarships, which may be annually competed for by students taking such a course.

220. Students who are unable to take a full course in Arts are required, after passing a preliminary examination, to complete a three years' curriculum in some approved college and to pass the examinations connected therewith ; but in no case shall an actual attendance on college classes of less than two years be accepted unless by permission of the General Assembly.

221. The preliminary examination shall embrace the following subjects :

Latin : Grammar and easy prose author.

Greek : Grammar and easy prose author.

Mathematics : Arithmetic, Euclid, B.I., and Algebra, first four rules.

English : Grammar and Composition, Geography and English and Canadian History.

222. The classes of the three years' course shall be as follows :

1st year : Latin and Greek, Mathematics, English and History.

2nd year : Latin and Greek, Logic and Junior Philosophy, Natural Science and Physics,

3rd year : Latin and Greek, Senior Philosophy and Hebrew.

223. A student is not, except by special permission of the General Assembly, admitted to the study of Theology unless he is a graduate in Arts of some approved University, or has completed the three years' Preparatory course, or three years of a regular University course.

224. An Arts course, as here recognized, must embrace the study of Greek, and all students admitted to Theology must have an elementary knowledge of Hebrew.

225. The course in Theology shall extend over three full sessions of six months each or such other period as the

Church may enact, and shall embrace the following subjects of study, viz : Apologetics, Systematic Theology, Exegetics, Biblical Criticism, Church History, Homiletics, and Pastoral Theology.

226. Absolute uniformity in the order of developing the course in the several colleges is not enforced ; but it is recommended that Church History, including Biblical History, Systematic Theology and Exegetics, shall extend over the three sessions, that Apologetics shall extend over two sessions, and that Biblical Criticism, Homiletics and Pastoral Theology shall be taught during one session.

227. Besides attending the classes and preparing the ordinary class exercises prescribed by the professors, every student shall be required to give in during the period of his theological studies the following discourses :—(a) A homily ; (b) A popular sermon ; (c) A lecture ; (d) A Greek and a Hebrew critical exercise with additions.

228. At the end of each session in Theology every student shall be certified by the several professors under whom he has studied, or by his college, with respect to the regularity of his attendance, the satisfactory performance of his work, and the propriety of his conduct ; and students shall, at the earliest opportunity after the close of the session, present these certificates to the Presbytery within whose bounds they expect chiefly to reside during the recess of the college.

229. The examinations for entrance into college classes, whether literary or theological, those held at the close of each session in connection with the work of the Session, and the examinations for scholarships offered to University students, shall be conducted by the Senate or by the Board of Examiners (where such a board exists) of the respective colleges.

230. Colleges are required to report annually, either directly or through their boards, to the General Assembly.

LICENSING.

231. In order to being taken on trials for license, a student of theology, on completing his course, presents or sends to the Presbytery with which he is connected a certificate from his college, showing : (1) That he has completed the Literary and Theological curriculum required by this Church ; (2) That he has delivered all the discourses prescribed to him, in the course of his studies ; (3) That his character and conduct are suitable to his position as a candidate for the ministry, and requests the Presbytery to take him on trials for license, or to transfer him to another Presbytery for that

purpose. But no Presbytery receives an application from a student belonging to another Presbytery without an extract minute of transference.

232. Application may be made before the close of the student's last session, when an interim certificate may be accepted ; but no Presbytery may complete trials for license without the required certificate.

233. When considering the question of taking on trials for license, the Presbytery should be alone. Careful enquiry is then made as to personal religion and reasons for seeking to enter the ministry. The Presbytery, if satisfied as to the piety, prudence and good report of the student, makes application to the Synod for leave to take him on probationary trials, certifying, at the same time, that the requisite certificate has been or will be produced. Subjects for trials may then be prescribed for public probationary trials.

234. If an applicant for license has studied in whole or in part in a foreign country, careful enquiry should be made so as to ascertain that no part of the curriculum of study prescribed by this Church has been omitted in the course taken by the applicant.

235. When a Synod meets only in the autumn, application may be made and leave granted at the meeting preceding the student's last session.

236. Leave having been obtained from the Synod, the Presbytery proceeds with the student's public trials. These shall embrace ; Latin, Greek, Hebrew, Philosophy, Systematical Theology and Church History ; also a Greek or Hebrew critical exercise, an Expository lecture and a Popular sermon. But the Presbytery may accept any one or all of the discourses which the student delivered during his course, and which were approved by his professor.

237. The Presbytery may dispense with examination on any subject if they are already fully satisfied with the proficiency of the applicant.

238. The members of court have then an opportunity of expressing their opinions, and the Presbytery, if satisfied, sustains the trials. If the trials are not sustained, the Presbytery may prescribe new trials or otherwise dispose of the case as it sees fit. For the purpose of efficiently conducting these examinations it is recommended that Presbyteries assign the several subjects to particular members, who shall be a standing committee of examination for the year ; but no member of Presbytery shall by this arrangement be deprived of the right of putting questions in open court should he deem it proper to do so.

239. If the trials are sustained, the Presbytery proceeds to license the student in the manner following :

(1.) The questions prescribed for license (appendix 30, III.) are put to the candidate and he is asked if he is prepared to sign the formula when called upon to do so. Satisfactory answers being given,

(2.) The moderator engages in prayer, and then addresses the candidate in words to the following effect : " In the name of the Lord Jesus Christ, the only King and Head of the Church, and by the authority of this Presbytery, I license you to preach the Gospel within its bounds, or wherever God in His Providence may order your lot." The moderator then counsels him in suitable terms, and the clerk is instructed to give him an extract of license (appendix 35).

240. A student, under trials for license, may, for good cause shown, be transferred to another Presbytery, at any stage of his trials.

THE CALL.

241. When a congregation agree, at a meeting held by authority of the Session, that they are prepared to call a minister, they petition (appendix 3) the Presbytery of the bounds for moderation in a call, and appoint commissioners to support their petition. It is the duty of the commissioners to give such information as the Presbytery may require, respecting the unanimity of the people in the matter, their ability to support ordinances, their church property and management, and the circumstances generally of the congregation ; to present to the Presbytery a duly certified copy of the communion roll ; and to assure the court that the congregation will be ready on the day of moderation to submit a guarantee of stipend (appendix 12).

242. If satisfied with the representations made and the documents submitted, the Presbytery grants the prayer of the petition, and either appoints a meeting, or deposes one or more of its number to hold public service with the congregation, and to moderate in a call, and provides for due notice being given to the congregation before the day of moderation (appendix 4). Such notice is given from the pulpit on two Sabbaths preceding the meeting.

243. On the day appointed for moderating in the call, immediately after public service, the presiding minister announces that the congregation is to hold a meeting, states the purpose of the meeting, and notifies parties concerned to remain. Having ascertained that due notice has been given, he asks the congregation if they are now prepared to proceed with the

call. If the congregation is not prepared, procedure is ~~sisted~~, and report is made of the facts to the Presbytery. If the majority decide to proceed, the call is produced and read (appendix 5), also the guarantee for stipend. The congregation then, by regular nomination and voting, determine what name shall be inserted in the call. The minister or licentiate who has the greatest number of votes is declared elected and his name is inserted in the call, which is then read again. Thereafter it is signed and attested by the moderator (appendix 7).

244. No one is eligible for a call but a minister or licentiate of this Church, in good standing ; or a settled pastor of another Church which holds the same doctrine, government and discipline as this Church (section 273).

245. Communicants in good standing, whose names are on the communion roll of the congregation, alone have the right to vote and to sign the call, but adherents of the congregation, being of the age of discretion, may concur in the call (appendix 8).

246. The call and concurrence may be entrusted to the elders, that other members and adherents who have not subscribed may add their signatures, which must be attested by at least one elder (appendix 10, 11).

247. If the call is addressed to a minister in charge, reasons for translation are prepared by the congregation, to be presented to the Presbytery before which the call comes.

248. The congregation then appoints commissioners to appear before the Presbytery when the call is to be considered.

249. At the first meeting of Presbytery after moderation, at which it is competent to take up the matter, the minister who presided at the moderation reports fulfilment of his appointment, and lays upon the table the call, guarantee of stipend and other relative documents, and the Presbytery proceeds to consider the conduct of the moderator and deal with the call. When the Presbytery itself moderates in a call, it may at once consider and dispose thereof. If the court is satisfied the call is sustained, and in the case of a licentiate or an ordained minister without charge, is presented or sent direct to him, and he is required to give his decision to the Presbytery within one month.

250. If the call is not sustained, the congregation, if prepared, is permitted again to take steps towards settlement.

251. If the person called is present, and when the call is put in his hand, accepts it, then, in the case of a licentiate, an extract of licensure is required, and the Presbytery, if it

deems it expedient, prescribes his trial discourses, namely : a Lecture, a Popular Sermon, and a Greek or Hebrew Critical Exercise. At a subsequent meeting these discourses are heard, and the candidate is examined in Biblical Greek and Hebrew, Theology and Church History. If these trials are sustained, the Presbytery fixes the time for ordination and induction, appoints the edict to be served (appendix 13), and arranges for the ordination services.

252. The edict is read before the congregation on two Sabbaths before the ordination or induction takes place.

253. If the person called is a minister without charge, on accepting the call he is required to produce a Presbyterial certificate, and the Presbytery fixes the time and makes arrangement for the induction, as in the preceding sections.

SETTLEMENT.

254. On the day appointed the congregation having assembled, and the Presbytery having been constituted, the edict is returned, with attestation that it was duly served, and proclamation is publicly made in these terms :

“If any person has objections to offer against the life or doctrine of (A.B.) let him appear before the Presbytery now in session and lodge certification thereof with proof.” If objections are offered, proceedings are stayed until they are disposed of. If no objector appears, the minister appointed to preach proceeds with public worship. After sermon and prayer, the moderator for the time being narrates the principal steps which have been taken towards filling the vacancy, and calls on the minister-elect to answer the questions appointed to be put to candidates for ordination (appendix 30, I.)

255. When satisfactory answers have been given the candidate for ordination kneels, and the presiding minister offers prayer, during which, by the laying on of the hands of the Presbytery the candidate is solemnly set apart to the office of the holy ministry, and commended for guidance and success therein to the grace of God. The moderator then gives him the right hand of fellowship, saying :—“In the name of the Lord Jesus Christ, the only King and Head of the Church, and by the authority of the Presbytery of———, I invite you to take part of this ministry with us, induct you to the pastoral charge of this congregation, and admit you to all the rights and privileges thereto pertaining.” The other members of Presbytery also give the right hand of fellowship.

256. The minister and the people are then exhorted as to their respective duties by brethren appointed to that service. The elders, trustees and managers or deacons, are requested to remain with the Presbytery. The congregation is then dismissed with the blessing, and one of the members of Presbytery conducts the newly-inducted minister to a convenient place, where the people have an opportunity of welcoming their pastor as they retire from the church.

257. The minister ordained is required to subscribe the formula of adherence to the Confession of Faith, or to signify his willingness to do so (appendix 2), after which his name is added to the Roll of Presbytery.

258. The Presbytery then confers with the office-bearers respecting the affairs of the congregation, and gives such advice and direction as may be called for.

259. It is desirable that the managers or deacons be prepared to make the first payment of the stipulated stipend on the day of induction.

260. When the person called is an ordained minister, trials are not prescribed, nor is the act of ordination repeated. In other respects the procedure is the same as in the case of a licentiate; and the minister is inducted, after prayer, by the moderator giving him the right hand of fellowship and saying:—"In the name of the Lord Jesus Christ, the only King and Head of the Church, and by the authority of the Presbytery of———, I induct you to the pastoral charge of this congregation, and admit you to all the rights and privileges thereto pertaining."

261. When the minister called is the pastor of another congregation, all the steps for calling and inducting are taken, as prescribed in the foregoing sections, except that the production of documents mentioned in Section 253 is unnecessary.

262. When the congregation calling is in the Presbytery to which the minister called belongs, as soon as the call has been sustained the minister, if present, is cited, *apud acta*, or if he is not present, by letter, to appear at the next meeting of Presbytery, to be held not less than fifteen days thereafter, and the reasons for translation, together with the guarantee of stipend, are handed or sent to him. A member of Presbytery is at the same time appointed to preach to his congregation, and give notice of the call, lodging with them a copy of the reasons for translation, and citing them to appear for their interests at next meeting of Presbytery, with certification that if they fail to do so they shall be held as consenting to the translation of their minister.

263. When the minister called belongs to another Presbytery, the call is transmitted to the Presbytery of which he is a member, with extract minutes of the proceedings, reasons for translation, and a certified copy of the guarantee for payment of stipend. Commissioners for prosecuting the call are appointed both by the Presbytery and the congregation. Intimation is given by the clerk to the minister to whom the call is addressed, and a copy of the reasons for translation is sent to him.

264. Unless the minister called intimates to his Presbytery his intention not to accept the call and procedure is thereupon sisted, the Presbytery, at least ten days before it adjudicates therein, cites his congregation to appear in their own interests and show cause if so advised against the translation (appendix 15.)

265. If more than two Sabbaths intervene between the time when the clerk receives a call addressed to a minister belonging to his Presbytery and the next meeting of the court, the clerk may send notice that he has received the call, to the minister and the clerk of Session of his congregation, and on some Sabbath following, either personally or by substitute, cite the congregation (appendix 15) to appear for its interests before the Presbytery at its next meeting, and leaves with them the reasons for translation. If the time intervening be long and the case urgent, a meeting, *pro re nata*, may be called by the moderator.

266. At the meeting of Presbytery at which the call is dealt with, all parties duly cited are expected to appear. They are heard in the following order: First, the commissioners from the Presbytery, if there be such, and the commissioners from the congregation calling; secondly, the commissioners from the congregation of the minister who is called; thirdly, the commissioners prosecuting the call in reply. The minister is then asked to state his mind on the subject; and the Presbytery, if it sees fit, puts the call into the hand of the minister, who then declares his acceptance of the call, or declines it, or asks time to consider,

267. If the call is declined, it is then set aside. If time is asked, the period of one month is allowed. A Presbytery may for good cause refuse to put the call into the hand of the minister. Against such refusal appeal may be taken to the higher courts. If the minister leaves it with the Presbytery to decide and they decline to grant translation, the Presbytery notifies the commissioners and furnishes extracts of minutes in the case. From such decision appeal may be taken to the higher courts.

268. If the call is accepted the Presbytery grants the translation, dissolves the connection between the minister and his congregation, to take effect at a date determined by the Presbytery. It instructs the minister called to wait the orders of the other Presbytery; and transmits to it extracts of procedure. Also with all convenient speed the Presbytery causes the congregation, whose minister has been so translated, to be declared vacant (appendix 17), and appoints a moderator of sessions *pro tempore*.

269. Ministers ordained as missionaries, but without reference to the exercise of their office in a particular charge, are set apart in the manner above stated with the necessary alterations in the questions addressed to the candidate (appendix 31, II.)

RESIGNATION.

270. When a minister tenders the resignation of his charge, the Presbytery cites the congregation (appendix 16), as in the case of a translation, and thereafter proceeds to accept or refuse the resignation, as it sees cause. If the resignation is accepted, the Presbytery takes steps for declaring the charge vacant (appendix 17.)

271. When a minister, from age or infirmity, proposes to retire from the active duties of the ministry, he makes application in writing to the Presbytery, furnishing whatever information may be necessary, and, in case of infirmity, a satisfactory medical certificate. The Presbytery thereupon visits his congregation, and summons them to appear by commissioners at a subsequent meeting, that they may be heard for their interests, and that the Presbytery may confer with them anent a retiring allowance to the minister, to take effect on the acceptance of his resignation, and any other matters affected by his proposed retirement. It then considers the whole matter, records its judgment, and, if it is deemed proper, sends up the minister's application, its own judgment thereon, and all relative documents to the General Assembly, through the Assembly's Standing Committee on the Aged and Infirm Ministers' Fund, which shall carefully consider the same and transmit them, with its opinion in reference to the case, to the Assembly for final determination.

272. When a minister in charge has been removed by death, the members of Presbytery attending the funeral meet together and record such particulars regarding him as they may deem important, leaving it to the Presbytery at its next meeting to adopt a suitable minute. They may also arrange for

supplying the pulpit until the next meeting of Presbytery, at which they report these proceedings.

273—ADMISSION OF MINISTERS AND LICENTIATES FROM OTHER CHURCHES.

(1.) Any minister who is a settled pastor or a professor of Theology, or who is employed by special appointment in some department of the work of the Church, in a Church which holds the same doctrine, government and discipline as this Church, if regularly called by a congregation of the Church, may be received by a Presbytery, on presenting a Presbyterial certificate; but the Presbytery, if it sees cause, may refer the case to the Assembly.

(2.) Ministers and licentiates expressly designated or commissioned by the Presbyterian Churches in Great Britain and Ireland may, on producing their commissions, be admitted by Presbyteries as ministers or probationers of this Church.

(3.) In all cases in which an applicant for admission does not come in the manner provided above, but with a Presbyterial certificate only, he cannot be received into full standing as a minister or probationer of this Church without permission of the General Assembly.

The Presbytery, at an ordinary meeting, holds private conference with the applicant for the purpose of ascertaining his doctrinal views, his literary attainments and other particulars. If satisfied, the Presbytery records its judgment, and agrees to transmit the application,

with extracts of its proceedings thereon, and relative documents, to the next General Assembly, and instructs its clerk to issue circular letters forthwith to the other Presbyteries.

If the Presbytery is unanimous in transmitting the application, it may, in the meantime, avail itself of the applicant's services.

If the Assembly grants permission, the Presbytery may, on the applicant's satisfactorily answering the questions appointed to be put to ministers or probationers, and on his signing the formula, receive him as a minister or probationer of this Church.

(4.) When the Church from which the applicant comes is not a Presbyterian Church, he is required to apply to the Presbytery within whose bounds he resides, and to produce documentary evidence of his good standing as a minister in that Church. If the Presbytery is satisfied with such evidence, they proceed to confer with him, and answers are required to the following questions:

(a.) What course of study has he passed in Arts and Theology?

(b.) When, where and by whom was he ordained to the ministry?

(c.) Has he ever been connected with any other Church than that from which he brings documents, and if so, in what capacity?

(d.) What are his reasons for applying for admission to this Church, and what has led to his change of views?

(e.) How long has he resided within the bounds of the Presbytery?

The Presbytery further enquires as to the degree of success which has attended the previous ministry of the applicant, and if satisfied as to the probability of his usefulness in the Church, and as to his Christian character and good report, the Presbytery records its judgment on the whole case, and resolves to apply for leave to admit him. The answers given and the information obtained are embodied in a report which is transmitted to the General Assembly, with extract minutes and other documents.

A duly certified extract of the Assembly's deliverance in the matter is sent to the Presbytery, which thereupon takes such further action as is called for. (See preceding sub-section, last clause.)

(5.) All applicants for admission to the Church, except those referred to in sub-section 2, should appear personally before the General Assembly.

THE ELDERSHIP.

274. The right of electing elders is vested in the members of the congregation who are in full communion.

275. It belongs to the Session to determine when an addition should be made to the eldership, but it is competent for members of the congregation to petition the Session in regard to this.

276. When the Session has resolved to add to the number of elders, it first gives notice of this resolution to the congregation, and proceeds in one of the three ways following :

(1.) A meeting of the congregation is held for the purpose of nominating persons qualified to fill the office. At this meeting nominations are made and a list is agreed upon, which is then submitted to all the communicants, and they are required to return to the Session, on or before a fixed date, their votes duly signed. At a meeting held thereafter

the Session examines the voting papers, and ascertains who are elected, of which due notice is given to the congregation.

(2.) The Session calls a meeting for election without a previous meeting for nomination, in which case the requisite number may be elected by open vote, by calling the roll or by ballot.

(3.) The Session asks the members to give in on a specified day, ballots duly signed, containing the names of persons to the number required, and may declare those who, on examination of the ballots, have the largest number of votes, duly elected.

277. After the election, the Session deals with the elders-elect as to their acceptance of office. If they express their willingness to accept, the Session proceeds to satisfy itself in regard to their piety, prudence, and knowledge of Divine truth, of the government and discipline of the Church, and of the duties of the eldership.

278. When the Session is satisfied, it appoints the edict for their ordination to be read before the congregation (appendix 18).

279. On the day appointed for ordination the Session is constituted. If no valid objection has been made, the moderator after sermon narrates the previous proceedings, calls forward the elders-elect and puts to them the prescribed questions (appendix 31). On receiving satisfactory answers, the moderator proceeds by prayer to ordain the candidates to the office of Ruling Elder, commending them to the grace of God for comfort, aid and countenance in the exercise of their office. The right hand of fellowship is then given to them by the minister and elders in token of their taking part with their brethren in the oversight of the congregation. The newly-ordained elders and the people are suitably addressed by the moderator, and the names of the elders are added to the roll of Session.

280. Elders continue elders for life unless deposed or suspended in process of discipline. Nevertheless they may demit the office in any particular congregation either of their own motion or when requested by the congregation or by order of a superior court. When an elder voluntarily demits his office, congregations should be cautious in again calling him to exercise it.

281. Elders removing from one place to another are not received into the Session of the congregation to which they come, unless they have been duly elected by the people and inducted.

THE DEACONSHIP.

282. The right of electing deacons is vested in the members of the congregation who are in full communion.

283. The procedure in their election and ordination or induction is the same as in the case of elders, and is conducted by the Session (sec. 275). The questions to be put to deacons are to be found in appendix 32.)

284. Only members in full communion are eligible for the office.

285. Deacons continue deacons for life unless deposed or suspended in process of discipline. They may, however, retire at any time from active duty in the congregation, or be removed by the Session, if it is deemed expedient in the interests of the congregation.

286. Deacons removing from one place to another before they take a seat in the Deacons' Court, must be elected by the congregation to which they come, and be inducted.

DISCIPLINE.

GENERAL PROVISIONS.

287. Discipline is an exercise of that spiritual authority which the Lord Jesus Christ has appointed in His Church.

288. The ends of discipline are the maintenance of the truth, the vindication of the authority of Christ, the removal of offences, the promotion of the purity and edification of the Church, and the spiritual good of offenders.

289. In the exercise of discipline, there ought to be no intermeddling with matters which are purely civil. And, while watchfulness is exercised over the flock, there should be no undue solicitude to pry into the private conduct of individuals or family concerns, or to interfere officially in personal quarrels, or to engage in the investigation of secret wickedness.

290. If a scandal has not been noticed in order to censure for the space of three years, it should not be revived, so as to institute process regarding it, unless the offence is of a heinous nature. But in such cases the consciences of offenders ought to be seriously dealt with in private, to bring them to a sense of their sin and duty.

291. An offence is anything in the doctrine, principles or practice of a member of the Church, which is contrary to the Word of God. Hence nothing is to be regarded as ground for discipline which is not contrary to Scripture, or to the established regulations and practice of the Church, founded on Scripture.

292. The proper subjects of discipline are all who are members in full communion, and baptized adherents of the Church.

293. Every offence is not necessarily an occasion for the exercise of discipline. When a charge is made against any member or office-bearer of the Church, the court before which it is made makes a diligent inquiry as to the nature, the gravity and the publicity of the offence. When the offence is of a private character, the offender must first be dealt with privately. When such dealings are ineffectual, the court informs the party accused of the charge brought against him, and confers with him regarding it.

294. Judicial process is not entered on unless some competent party complains and undertakes to prove the charge ; or such a *fama* exists that the honor of religion requires the matter to be investigated ; or some individual, suffering under alleged slander, requests a judicial investigation.

295. Before commencing formal process the court should seek, by private conference with the accused, to remove the scandal, either by establishing his innocence or by bringing him to a voluntary confession. Only when such dealings have been ineffectual should formal process be entered on.

296. Before commencing process on the ground of a *fama*, especially in the case of a minister of the Gospel, the court must be satisfied that such *fama* really exists ; and no rumor is to be regarded unless it specifies some particular sin or sins, is widely spread, generally believed, and has strong presumption of truth.

297. The parties to a process are the *accuser* and the *accused* ; and in process on the ground of a *fama*, the court, if it deems proper, appoints one of its members to prosecute and act as accuser, or the court itself may so act. In case of appeal, the parties become *appellant* and *respondent*.

298. Great caution is to be exercised in receiving an accusation from any person who is not of good character, who is himself under censure or process, or who is personally interested in the conviction of the accused.

299. Any accuser, but especially the accuser of a minister, if he fail to show good cause for the charge made, may himself be censured as a slanderer, in proportion to the malignity or rashness with which he may appear to have acted.

300. Primary jurisdiction over ministers and licentiates belongs to the Presbytery, and over other Church members to the Session ; but the superior court may institute process when the court of primary jurisdiction has been enjoined to do so, and has refused or neglected to obey.

301. In the case of a minister, if an offence is alleged to have been committed without the bounds of the Presbytery to which the minister belongs, it is the duty of the Presbytery within whose bounds it has been committed, to send notice to the Presbytery of which the offender is a member, stating the grounds of the charge. The Presbytery thus notified proceeds as in case of a *fama*.

302. A minister who has removed from the Presbytery in which he had a charge to reside within the bounds of another Presbytery is required to take a certificate of disjunction from the Presbytery which he leaves and to lodge it with

the Presbytery within whose bounds he is domiciled. Should an offence be alleged before such certificate has been lodged, the Presbytery within which the minister resides shall, after notifying the Presbytery from which he came, have power to deal with the case. Other ministers without charge and licentiates are amenable to the Presbyteries within whose bounds the offence is alleged to have been committed.

303. No charge is received by any court until it has been reduced to writing, with particular specification of the nature of the offence, time, place and circumstances. The charge must also be accompanied by a list of witnesses, and a statement of any other evidence proposed to be adduced.

304. If the accused is present, he may at this stage be solemnly and affectionately dealt with in reference to the charge. If he confesses or admits the charge the court proceeds to judgment. The confession is signed by the accused when deemed expedient by the court, and kept *in retentis*.

305. If the charge is denied, the accused is furnished with a copy of it and of the list and statement above referred to. Parties and witnesses are then cited to appear at a subsequent meeting, to be held, in the case of a Presbytery, not earlier than ten clear days, and in the case of a Session, not earlier than two clear days, after the service of the citation (appendix 19.)

306. At this meeting the accused is again affectionately dealt with in reference to the charge. If he still denies it, the trial proceeds, and witnesses for all parties are examined.

307. If the accused refuses to obey the first citation, he is again cited to appear within a reasonable time with certification that if he does not appear, the court, besides dealing with him for contumacy, may proceed with the case as if he were present.

308. If the accused purposely absents or secretes himself, so that process cannot be served on him, the court may suspend him until he appears and answers.

309. Before proceeding to trial, or to censure for contumacy, the court must ascertain that its citations have been duly served, and make record thereof.

310. When the evidence is closed, parties are heard and removed, and the court proceeds to deliberate. If possible, it comes to a judgment, acquitting or condemning the accused, either wholly, or to such an extent as the evidence warrants, and pronounces sentence accordingly (appendices 27, 28.)

311. The accused if acquitted cannot be put upon trial a second time upon the same charge.

312. Full minutes of the proceedings are kept by the clerk of the court, but no entry is made in the permanent record until the trial has been completed. If the accused is acquitted the minutes are destroyed, and no entry of the proceedings is made in the record. If the accused is convicted, the charges, the answer, and the judgment are recorded, and the whole minutes of the trial, including all the citations and certificates of the service thereof, and the acts and orders of the court relating to the cause, and the evidence adduced, are attached together and kept *in retentis*.

313. Except in the court of last resort, exception may be taken by either of the original parties in a trial, to any part of the proceedings, and such exceptions shall be entered on the record.

314. In the case of an appeal or complaint, the minutes and the attached documents, together with the notice of appeal or complaint, and the reasons thereof, if any have been minuted or filed, are duly authenticated by the clerk, and transmitted to the higher court. These papers are called the "judicial record." Nothing can be taken into consideration in the higher court which is not contained in said record.

315. All parties are entitled to copies of the judicial record or extracts therefrom, at their own expense.

316. Decisions on points of order or evidence need not be minuted unless desired by one of the parties.

CITATIONS.

317. Citations are in writing, but any person, either party or witness, who is present at a meeting of the court, may be cited *apud acta*. Citations must be served on parties in a case by some competent person appointed by the court. But citations to witnesses may be served by one of the parties. A certificate of the serving of citation shall in all cases be lodged with the court. Members of the Church are bound to obey the citation of any Church court, as witnesses, and, in case of refusal, are liable to censure (appendices 19, 24, 25.)

318. When it is judged proper by a court to proceed by libel, a copy of the libel is delivered to the person accused in the presence of the court; if the accused is not present, a copy of the libel and of the citation, signed by the clerk, are delivered to him personally, or left at his place of residence,

at least ten clear days before the time appointed for hearing the case.

319. Every such citation must specify, (1) The court before which the accused is to appear ; (2) The time and place of appearance , (3) The name of the accused ; (4) The name of the accuser ; and (5) A general declaration of the offence charged. A first citation must be accompanied by a certified copy of the libel, and a list of witnesses and documents intended to be produced in evidence.

320. Witnesses who are members of the Church are cited by authority of the court ; other persons can only be requested to attend and give evidence.

321. Congregations may be cited by the Presbytery, Synod or General Assembly, to appear before these courts in regard to any matter in which they may be interested.

322. When it is deemed necessary to cite a congregation, the citation is directed to the Session, through its moderator, with instructions to call a meeting of the congregation, for the purpose of appointing representatives to answer such citation ; for this purpose the citation is to be read from the pulpit on the Sabbath preceding such meeting of the congregation.

323. Citations addressed to congregations are issued in the name and by authority of the court citing, are signed by its clerk, and specify the object of the citation, together with the time and place at which appearance is to be made.

324. If no appearance is made at the time and place specified, the congregation may, if the case so require, be cited a second time, with certification that if no appearance be then made, they will be held as acquiescing in the decision to which the court may come.

325. A superior court, for sufficient cause, may cite any inferior court under its jurisdiction to appear before it. This is done by letter addressed to the moderator through the clerk, and signed by the clerk of the superior court.

EVIDENCE.

326. Church courts are to be very careful in estimating the credibility of witnesses. The credibility of a witness may be affected by relationship to one of the parties ; by interest in the result of the trial ; by weakness of understanding ; by infamy of character ; by being under censure ; by known rashness, indiscretion or malignity of disposition ; or by other considerations.

327. Disbelief in the existence of God, or in a future state of rewards and punishments, or inability to understand the obligation of an oath, disqualifies for bearing testimony.

328. Any party in a case has a right to object to a witness, and the court decides as to the validity of the objection.

329. Husband and wife, parent and child may not be compelled to give evidence for or against each other.

330. Questions put to witnesses must be pertinent. No evidence is received except what is matter of knowledge or cause of knowledge to the witness. What a witness has heard is not to be received as evidence, unless it was said by a person since deceased, by the accused, or by some one in presence of the accused.

331. In order to refresh his memory, a witness may refer to writings and memoranda made by himself, provided they were not primarily made to be used when giving evidence.

332. It is desirable that oral testimony be corroborated by written evidence when the latter can be obtained.

333. Leading questions are not to be put to a witness, but on cross-examination, or in the case of an unwilling witness, greater latitude is allowable.

334. No witness can be required or obliged to criminate himself.

335. The testimony of more than one witness is ordinarily necessary to establish a charge. But the testimony of one witness may be so corroborated by circumstantial or documentary evidence as to be sufficient.

336. If several credible witnesses testify to different acts of a similar nature, or to confirmatory circumstances supporting the same general charge, the offence may be considered proved.

337. Witnesses who are to be examined, if not members of the court, are excluded while other witnesses are under examination, unless both parties consent to their being present.

338. Witnesses may be examined on oath. The court may, however, accept a solemn affirmation instead of an oath. Such oath or affirmation shall be in the following terms: "I solemnly declare, in the presence of the omniscient and heart-searching God, that I will speak the truth so far as I know or shall be asked, as I shall answer to God at the great day of judgment."

339. Witnesses are examined in the presence of the parties.

340. They are first examined, by the party producing them, then cross-examined by the opposite party, thereafter the party producing the witness, or any member of the court desiring to put questions may do so through the moderator.

341. Depositions are taken down in writing, read over to the witnesses, and signed by them. The questions in full are not recorded, unless desired by one of the parties as being important.

342. When witnesses cannot attend, their evidence may be taken by commission of the court, or through another church court; but both parties must receive notice of the time and place appointed for the taking of such evidence, and have a right to be present and cross-examine the witness. Evidence taken by one court, and regularly attested, is received as valid by any other court.

343. Any person convicted of an offence may afterwards apply for a fresh trial on the ground of newly discovered evidence. And the court, if satisfied that the evidence proffered is material, and could not with reasonable diligence have been offered sooner, may grant the application. When the new evidence has been taken, the court, using the whole evidence in the cause, proceeds to judgment, as if no former judgment had been given; and the new judgment supersedes the former.

344. If in the prosecution of an appeal, new evidence is offered, which in the opinion of the appellate court has an important bearing on the case, that court may refer back the cause to the inferior court for a new trial, or, with the consent of parties, may receive the further evidence and bring the case to an issue.

345. After the evidence for the prosecution and the defence has been heard, evidence in reply may be adduced by the prosecution.

346. All documents adduced in evidence, or authenticated copies of the same, must be lodged with the clerk of the court.

CENSURES.

347. The censures of the Church are admonition, rebuke, suspension, deposition from office, and excommunication, all which are pronounced by the moderator, in the name of the court.

348. *Admonition* consists in solemnly addressing the offender, placing his sin before him, warning him of his danger,

and exhorting him to greater circumspection. It is administered in private.

349. *Rebuke* is a higher form of censure resorted to after conviction or confession of scandalous sins. It may, if the court judge necessary, be publicly administered.

350. *Suspension from Church privileges* may be for a longer or shorter time : it is added to rebuke, when in the judgment of the court it is necessary in order to impress the offender, and to give public testimony to the Church and the world against the offence.

351. *Suspension from office* is either with or without limit of time. Suspension of an office-bearer from Church privileges is uniformly accompanied with suspension from office ; but the latter does not necessarily involve the former (appendix 27.)

352. A member or office-bearer of the Church, while under suspension, should be the object of deep solicitude and earnest dealing, in order to bring him to repentance. When the court which inflicted the censure is satisfied of the penitence of the offender, or when the time of suspension has expired (if no new scandal has arisen), the censure is removed, and he is restored. This restoration is accompanied with admonition. Restoration to privileges may take place without restoration to office.

353. *Deposition* of an office-bearer consists in depriving him of his office, and follows upon confession or conviction of heresy or of gross immorality (appendix 28.)

354. Deposition of a minister, or suspension *sine die* involves the dissolution of the pastoral tie. The sentence of deposition or suspension is read before the congregation, and the charge is forthwith declared vacant. In suspension for a limited period, the Presbytery decides whether dissolution of the pastoral tie shall take place or not.

355. *Excommunication* is the highest censure of the Church, and is resorted to only in cases of peculiar aggravation, where the offence is obstinately denied, although fully proved ; or if acknowledged, is justified, and where the individual continues impenitent and contumacious. It consists in solemnly casting the offender out of the Church.

356. When suspension or deposition from the ministry has taken place the Presbytery immediately sends notice thereof to all the Presbyteries of the Church.

357. A Session does not proceed to deposition or excommunication without reference to the Presbytery for advice.

358. Contumacious resistance of the authority of a Church court may warrant the infliction of any ecclesiastical censure.

359. When a minister has been deposed, he is not restored without the authority of the Supreme Court.

360. When an offence is committed in presence of a court, or confession of guilt is voluntarily made without a charge being brought, after the offender has been fully heard the court may proceed to judgment without further process. But the nature of the offence, the judgment of the court, and the reasons therefor must appear on the record.

361. Every report injuriously affecting the character of a minister is not to be made the subject of judicial inquiry ; but only such reports as imply a serious offence, and are so prevalent that the interests of religion require their investigation.

362. When, however, a complaint is made against a minister regarding minor matters, such as acts of negligence, or disputes with the Session or congregation, which affect his reputation and usefulness, the Presbytery makes investigation without formal process, dealing with the parties interested, with a view to the removal of the offence. When this end is not attained, the dealing may result in a dissolution of the pastoral tie, or in a formal process, by resolution of the Presbytery, or on demand of the minister. In no case, however, is a Presbytery to countenance measures tending to sacrifice a minister to the unreasonable feelings of his Session, or of a party in his congregation.

363. When an office-bearer in good standing without regular dismissal, renounces the communion of this Church by joining another Christian body, his irregular conduct is noted in the record of the court having jurisdiction, and his name is erased. If a charge is pending against him it may still be prosecuted. If the body which he joins is not evangelical, he may, without trial, be declared no longer an office-bearer of the Church, or be deposed, as the interests of the truth may require.

LIBEL.

364. When a charge against a minister or licentiate is preferred in writing, accompanied with probable evidence, or when there is a *fama* so clamant as to demand judicial investigation, the Presbytery in the first place institutes a private inquiry by precognition, either before itself, or by means of a committee, respecting the charge or *fama*. The party accused shall have ten days notice of this inquiry, and have an opportunity of making explanations. If he wishes to be

present during the inquiry the Presbytery may grant his request. Witnesses must not be precognosed in each other's presence.

365. When it appears from the inquiry that there exists probable ground for the charge, and the party accused, after having been closely and affectionately dealt with, denies, or makes insufficient admission of guilt, the Presbytery resolves to proceed by libel (appendices 20, 21, 22.) The charges preferred in the libel are at the instance of the Presbytery, when proceeding on a *fama*; or of the accusers, when there are accusers.

366. The Presbytery, if it sees fit, appoints one of its members to act as prosecutor, but where the indictment is at the instance of a private party, such party may be required to prosecute. When the libel has been approved generally by the Presbytery, a day is fixed for considering the relevancy thereof. The accused is duly notified of this meeting, and furnished with a copy of the libel.

367. A libel is held to be relevant when, (1) the offence specified is properly a subject of Church censure; and (2) the facts specified amount to the offence charged. When the Presbytery meets, the accused is asked if he has any objections to the relevancy of the libel, and the court proceeds to consider the question. If found relevant, and further dealing with the accused fails to produce any satisfactory result, the libel is served on the accused, and he is furnished with a list of witnesses to be called, and of documents to be produced in probation. By consent of parties, the trial may at once proceed, or a day is fixed for this purpose. (For mode of procedure at trial, see preceding sections.)

368. If the charge or charges be found *proven*, in whole or in part, the Presbytery then proceeds to the infliction of adequate censure.

369. When in course of process a libel has been found relevant, the accused *ipso facto* ceases to exercise the functions of his office until the libel has been finally disposed of.

RESTORATION OF OFFENDERS.

370. As one end of Church discipline is the spiritual good and reclamation of such as offend, so when that end has been attained, restoration to privileges is the duty of the Church courts.

371. If the censure was public the restoration should also be public; in other cases it should be private.

372. When any one who has been suspended desires to be restored, he applies to the Session or Presbytery under whose care he is. The court, if satisfied with his profession of penitence and purpose thenceforth to live a consistent life, removes the censure and readmits the penitent to the privileges of the Church subject to the following provisions :

373. Where suspension has been inflicted by another Session or Presbytery, restoration should not take place without the approval of the court which pronounced suspension. In order to this the court applying for restoration should furnish the evidence it has of the contrition of the offender to the court which suspended him, and ask its consent.

374. Ministers who have been deposed may be restored to membership by a Session after leave has been granted by their Presbytery, but they can be restored to office only by the Presbytery after leave has been granted by the Supreme Court. Nor should that leave be granted until there is good reason to believe that the scandal has passed away, and that the restoration of the applicant will promote the interests of true religion.

375. Elders who have been suspended or deposed may be restored to church privileges by the Session, but only with leave of the Presbytery. They cannot be restored to their office except by the Presbytery.

SCHEMES OF THE CHURCH.

376. The schemes of the Church are the following : Theological Education, Home Missions, Augmentation, Foreign Missions, French Evangelisation, Widows and Orphans' Fund, Aged and Infirm Ministers' Fund, Assembly Fund.

377. These schemes are managed by boards and committees, which are appointed by the General Assembly, and act under such regulations as the Assembly may from time to time adopt.

378. It is the duty of all congregations to contribute to these schemes. And for the more efficient discharge of this duty, it is earnestly recommended by the Assembly that missionary associations be formed in every congregation. Contributions, as received, should be forwarded to the treasurers of the Church without unnecessary delay.

For the regulations under which these schemes are conducted see appendix.

APPENDICES.

FORMS THAT MAY BE USED IN THE FOREGOING PROCEDURE.

1.—BASIS OF UNION.

(1) The Scriptures of the Old and New Testaments, being the Word of God, are the only infallible rule of faith and manners.

(2) The Westminster Confession of Faith shall form the subordinate standard of this Church: the Larger and the Shorter Catechisms shall be adopted by the Church and appointed to be used for the instruction of the people; it being distinctly understood that nothing contained in the aforesaid Confession or Catechisms, regarding the power and duty of the civil magistrate, shall be held to sanction any principles or views inconsistent with full liberty of conscience in matters of religion.

(3) The government and worship of this Church shall be in accordance with the recognized principles and practice of Presbyterian Churches, as laid down generally in the "Form of Presbyterian Church government" and in "The Directory for the Public Worship of God."

The General Assembly of the year 1889 did further adopt, with the approval of Presbyteries, the following resolution:

"Subscription of the formula shall be so understood as to allow liberty of opinion in respect to the proposition, 'A man may not marry any of his wife's kindred nearer in blood than he may of his own.'" (West. Conf., Chap. xxiv., Section 4.)

2.—FORMULA TO BE SIGNED AT ORDINATION OR INDUCTION OR RECEPTION OF A MINISTER.

I, A. B., hereby declare that I believe the Westminster Confession of Faith, as adopted by this Church in the basis of union, and the government of the Church by Sessions, Presbyteries, Synods, and General Assemblies, to be founded on, and agreeable

to the Word of God ; that I own the purity of worship at present authorized by this Church ; and that I engage to adhere faithfully to the doctrine of the said Confession, to maintain and defend the said government, to conform to the said worship, to submit to the discipline of this Church, and to follow no divisive course from the present order established therein.

A. B. , *Minister at*

3.—PETITION TO MODERATE IN A CALL.

To the Rev. the Presbytery of

Your petitioners, the Congregation of _____, respectfully request your Reverend Court to take steps to moderate in a Call ; and we do hereby assure you that a guarantee for the payment of an annual stipend amounting to _____ dollars, will be ready on the day of moderation.

(*Place and date.*) A. B. , *Chairman* } *of the meeting.*
C. D. , *Secretary* }

4.—NOTICE OF MODERATION IN A CALL.

In the name and by appointment of the Presbytery of _____ and in answer to a petition of the Congregation of _____ a meeting will be held in this Church (or in the Church at _____), on the _____ day of _____ instant (or next), at _____ o'clock, forenoon (afternoon or evening), for the purpose of moderating in a call to a minister.

(*Place and date.*)

_____ A. B.

5.—CALL.

We, office-bearers and members of the Congregation of _____ being communicants, desirous of promoting the glory of God and the good of His Church, being destitute of a fixed pastor, and being satisfied by our experience (or by good information) of the piety, literature, ministerial abilities and prudence, and also of the suitableness to our edification of the gifts of you, A.B., have agreed to invite, as we by these presents do invite and call you to undertake the office of pastor among us, promising you, on your acceptance of this our Call, all due respect, encouragement, and obedience in the Lord, and further engage to contribute to your suitable maintenance, as God may prosper us. In witness whereof we have subscribed this Call on this the _____ day of _____ in the year _____

(*The names follow.*)

6.—CALL TO A MINISTER TO BE COLLEAGUE, OR ASSISTANT AND SUCCESSOR.

Same as Form C, omitting the words "being destitute of a fixed pastor," and inserting after "pastor among us" the words—in the capacity of colleague (or assistant and successor), to

7.—ATTESTATION OF CALL BY OFFICIATING MINISTER.

That in pursuance of appointment of the Presbytery of this Call has this day been moderated in, and that the communicants to the number of have by themselves, or by me at their request, subscribed the same, is attested by me.

(Place and date.)

A. B., *Minister officiating.*

8.—CONCURRENCE IN CALL.

We, the subscribers, adherents of the Congregation of hereby express our concurrence in the Call to

(The names follow.)

9 —ATTESTATION OF CALL BY ELDER.

That Communicants belonging to the Congregation of , to the number of have in my presence subscribed, or by their request have had by me their names subscribed to the Call in favor of , is attested by

(Place and date.)

A. B., *Elder.*

10.—ATTESTATION OF CONCURRENCE BY THE OFFICIATING MINISTER.

That adherents of the Congregation of to the number of have this day signed this Concurrence in the Call to is attested by

(Place and date.)

A. B., *Minister officiating.*

11.—ATTESTATION OF CONCURRENCE BY ELDER.

That adherents of the Congregation of to the number of have in my presence subscribed, or by their request have had by me their names subscribed to, the Concurrence in the Call to is attested by

(Place and date.)

A. B., *Elder.*

12.—GUARANTEE FOR MINISTER'S STIPEND.

We, the Congregation of _____ hereby represent to the Presbytery of _____ of the Presbyterian Church in Canada, that the estimated annual revenue of the said Congregation for the maintenance of religious ordinances among themselves is _____ dollars (\$ _____) and we hereby agree to pay out of the said revenue, as it shall be collected and as the first charge thereon, the sum of _____ dollars in semi-annual (*or* quarterly) payments to the Rev. _____, so long as he is minister of the said Congregation, with use of manse and glebe or rented house, and further we engage to use our utmost diligence to the end that the said Rev. _____ may regularly receive the stipend herein named.

(Place and date.) A. B., Chairman } of the meeting.
C. D., Secretary }

13.—EDICT OF ORDINATION AND INDUCTION

The Presbytery of *Tamk* having completed the necessary steps for the ~~ordination and~~ induction of Mr. _____, called to be minister of this Congregation (~~or colleague or assistant and successor to Rev. A. B., Minister of this charge~~), notice is hereby given that the said Presbytery will meet in this Church (~~or in the Church at _____~~) on the *27th* day of *Nov*. instant (~~or next~~) at *8* o'clock ~~forenoon~~ (*afternoon or evening*), for the purpose of ~~ordaining the said Mr. _____ to the Holy Ministry, and inducting him to the pastoral charge of the said Congregation,~~ *the said Mr. Dallas* and notice is hereby given to all concerned that if any of them have any objection to offer to the life or doctrine of the said Mr. *Dallas*, they may repair to the Presbytery, which is to meet at the time and place aforesaid, with certification that if no valid objection be then made, the Presbytery shall proceed without further delay.

By order of the Presbytery of _____
(Place and date.)

C. D.

14.—EDICT OF INDUCTION.

The same as Form K, omitting the words "ordination and," and for "ordaining the said Mr. _____ to the Holy Ministry and inducting him," substituting the words "inducting the said Mr. _____."

15.—CITATION IN CASE OF TRANSLATION.

A Call from the Congregation of _____ to the Rev. A. B., minister of this Congregation, having been laid before the Pres-

bytery of _____, the said Presbytery have agreed to cite, and accordingly hereby cite, the Session and Congregation to appear at a meeting of the said Presbytery to be held at _____ on the _____ day of _____ instant (or next) at _____ o'clock forenoon (afternoon or evening), that they may give reasons, if they have any, why the Rev. A. B.'s translation should not be proceeded with, with certification that if no appearance be made, they shall be held as consenting to his translation.

(Place and date.)

C. D.

16.—CITATION IN CASE OF RESIGNATION.

The Rev. A. B., Minister of this Congregation, having laid his resignation before, etc., (as in preceding form, substituting "resignation" for "translation.")

17.—INTIMATION DECLARING A CHARGE VACANT.

In consequence of the translation (resignation or death) or deposition of the Rev. A. B., formerly minister of this pastoral Charge, the Presbytery of _____ hereby intimates and declares the Charge to be vacant, and calls upon all parties concerned to proceed, with all convenient speed, and according to the laws and practice of the Church, to the obtaining of a minister to fill the vacancy.

(Place and date.)

C. D.

18.—EDICT FOR ORDINATION OF ELDERS AND DEACONS.

Whereas Messrs. A., B., C., members of this Church, have been duly elected to the eldership, or deaconship, by this Congregation, and have been approved by the Session, notice is hereby given that the Session will proceed to ordain them to that office on _____ the day of _____, at _____ o'clock (a. m.), unless some valid objection has been given unto the Moderator within ten days from this date.

(Place and date.)

19.—CITATION TO A PARTY ACCUSED.

To A. B., etc. :

You are hereby required to appear before the Session of C., at a meeting to be held in _____ on the _____ day of _____ at the hour of _____, to answer to a charge of (here state the nature of the offence charged), made against you by D. E., (or by the said Session.)

Dated the _____ day of _____ 18 ____
(Place)

G. H., Session Clerk.

20.—LIBEL.

(1.) FOR IMMORALITY.

Mr. A. B., Minister of the Congregation of _____ (or
 licentiate), under the care of the Presbytery of _____

You are indicted and accused at the instance of C. D., of _____
 (or of the said Presbytery, or of E. F., a member of the said
 Presbytery, appointed to prosecute the matter after mentioned) :
 That albeit by the Word of God and the laws of the Presbyterian
 Church in Canada (*state the denomination of the offence charged,*
as drunkenness, etc.,) is an offence of a heinous nature, unbe-
 coming the character and sacred profession of a minister of the
 Gospel, and severely punishable by the laws and rules of this
 Church. Yet, true it is, and of verity that you, the said A. B.,
 are guilty of the said offence ; in so far as on the _____ day of
 one thousand eight hundred _____ years, or on
 one or other of the days of that month, or of the month preceding
 or following, you, the said A. B., did (*describe the place and*
circumstances of the offence charged) ; All which or part thereof
 being confessed by you, or being proven against you the said A.
 B., by the said Presbytery of _____, before which you are to
 be tried ; you, the said A. B., ought to be punished according to
 the rules and discipline of the Church, and the usages observed
 in cases for the glory of God, the edification of the Church, and
 to the terror of others holding the same sacred office.

Signed at _____ in name, presence, and by appointment of
 he Presbytery of _____ this _____ day of _____ 18 _____, by

(*To be signed by the parties libelling.*)

When the offence is aggravated by particular circumstances,
 such as by being committed on the Lord's Day, the aggravation
 should be expressed thus : "Drunkenness, aggravated by its
 having been committed on the Lord's Day," and "It being the
 Lord's Day."

When a course of conduct is charged the complaint will run
 thus : "Drunkenness habitually indulged in," and after specify-
 ing the special acts charged, if any, there should be added, "And
 further, you, the said A. B., are a habitual drunkard, and during
 the period between the _____ day of _____ and the
 day of _____, you indulged in the said habit of intoxication,
 and were seen on various occasions within that period under the
 influence of liquor. In particular (*specify the particular occasion*
o which the proof is to be directed.)

21. LIBEL.

(2.) FOR HERESY.

Mr. A. B., Minister of the Congregation of _____ (or licen-
 tate), under the care of the Presbytery of _____

You are indicted and accused at the instance of C. D., of (or of the said Presbytery, or of E. F., member of the said Presbytery, appointed to prosecute the matter after mentioned): That albeit to hold and teach that (*state the erroneous doctrine ascribed to the accused*) is contrary to the Word of God, and the Standards of the Presbyterian Church in Canada. (*Here it is desirable to refer to the particular passages of Scripture and of the Standards founded on.*) Yet, true it is, and of verity, that you, the said A. B., hold, and have taught, the erroneous doctrine above stated, in so far as in a book (pamphlet or sermon), written by you and published (*describe the publication on which the complaint is founded*) on page thereof you have stated (*quote the language complained of.*) All which, or part thereof, being confessed by you, or being found proven against you, the said A. B., by the Presbytery of before which you are to be tried, you, the said A. B., ought to be visited with such censure as the laws and discipline of the Church in such cases prescribe, in order that the pure doctrine of God's Holy Word, as held by this Church, may be vindicated and maintained, or to be otherwise dealt with in the premises as to the said Presbytery may appear expedient and proper.

Signed at in the name, presence and appointment of
the Presbytery of this day of 18 years.

To be signed by the party libelling.

If the charge be founded on oral statements, then the libel will run: "In so far as in a sermon preached by you in the Church of on the day , or about that time you stated that," (*give the language used.*)

Or the charge may run in a different form, as "That it is the doctrine of God's Holy Word, and of the Standards of this Church that (*state the discourse impugned, and give necessary references*) this doctrine has been denied, or at least views and opinions consistent therewith, and subversive of the same, have been promulgated by you, the said A. B., in so far in a book, etc."

22.—ANOTHER FORM OF LIBEL.

To Mr. A. B., Minister at C. (or preacher of the Gospel).

You are indicted by the Presbytery of D., at the instance of E. and F. or at the instance of the said Presbytery (*this if by fama*), to appear at G., on the day of, etc., to answer to the following charge, namely, that you, the said A. B., did on the day of , or on (*give time and describe the offence charged*), which conduct of yours was contrary to the Word of God and the laws of the Presbyterian Church in Canada,

and inconsistent with your position as a Minister *or* preacher of the Gospel.

Signed in name and by appointment of the Presbytery of D.
at this day of

Moderator.
Clerk.

23.—ORDER BY THE PRESBYTERY TO BE ENDORSED ON THE LIBEL.

At , the day of 18 , the Presbytery appoints a copy of the foregoing libel, list of witnesses, specifications of documents, and this deliverance to be served on the said Rev. A. B., and enjoins him to appear before the Presbytery within at , on the day of , to answer to said libel; said service to be made at least ten clear days before the day of compareance, and grants warrant for citing witnesses for both parties.

Presbytery Clerk.

24.—CITATION WITH LIBEL.

To the Rev. A. B.

Take notice that you are summoned to appear before the Presbytery of at and within at o'clock on the day of 18 , to answer to the libel, a copy of which is prefixed.

Dated the day of 18 .
(Place.)

Presbytery Clerk.

25.—CITATION OF WITNESSES.

To R. S.

You are hereby required, as a member of the Presbyterian Church in Canada, to attend a meeting of the to be held within at on the day of at the hour of , there and then to give evidence, as far as you know, concerning a charge of (*state the charge shortly*), against A. B. (*or in a case between A. B. and C. D.*)

Dated the day of 18
(Place.)

Presbytery Clerk.

26.—CERTIFICATE OF SERVICE TO BE ENDORSED ON CITATION.

Served a copy of the within on A. B. (*or R. S.*) by delivering the same to him personally (*or leaving the same with a grown-up person at his dwelling-house*), on the day of 18 .

Officer.

27.—SENTENCE OF SUSPENSION OF A MINISTER.

“Whereas in the trial of your case by this Court, you, A. B., have been found guilty of _____, we the Presbytery of _____ do hereby suspend you from exercising the office of the Christian Ministry, or any part thereof, until satisfactory evidence of repentance be submitted to this court.”

28.—SENTENCE OF DEPOSITION OF A MINISTER.

Whereas, A. B., Minister of _____, has been proved before the Presbytery of _____ to be guilty of _____, the said Presbytery adjudge him totally disqualified for the office of the Christian Ministry. They, therefore, in the name and by the authority of the Lord Jesus Christ, depose from the office, and degrade from the rank of a Christian Minister, the said A. B., and do hereby prohibit him from exercising the functions of the Christian Ministry, or any part thereof.

29.—MINUTE OF DEPOSITION.

The Presbytery having duly considered the libel served on Mr. A. B., Minister of C. _____, on the _____ day of _____, together with the proof adduced thereon, or together with his confession of his guilt, whereby he was found to have been guilty of _____, did by their vote depose the said A. B., like as they hereby do, in the name of the Lord Jesus Christ, the King and only Head of this Church, and by virtue of the power and authority committed by Him to them, depose the said A. B. from the office of the Holy Ministry; prohibiting and discharging him to exercise the same, or any part thereof, in all time coming. The Presbytery further declares the Church and Congregation of C. _____ to be vacant from this date.

30.—I.—QUESTIONS TO BE PUT TO MINISTERS AT ORDINATION OR INDUCTION.

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only infallible rule of faith and manners?

2. Do you believe the Westminster Confession of Faith, as adopted by this Church in the Basis of Union, to be founded on and agreeable to the Word of God, and in your teaching will you faithfully adhere thereto?

3. Do you believe the government of this Church by Sessions,

A. Davidson, Sept. 3, 1897.

Presbyteries, Synods and General Assemblies, to be founded on and agreeable to the Word of God, and do you engage as a Minister of this Church to maintain and defend the same?

4. Do you own the purity of worship at present authorized by this Church, and will you conform thereto?

5. Do you promise to give a dutiful attendance in the Courts of this Church, to submit yourself in the spirit of meekness to the admonitions of this Presbytery, to be subject to it and the superior judicatories, to follow no divisive course, but maintain according to your power the unity and peace of the Church?

6. Are zeal for the glory of God, love to the Lord Jesus Christ, and desire of saving souls, so far as you know your own heart, your great motives and chief inducements to enter the office of the ministry?

7. Have you directly or indirectly used any undue means to procure this call?

8. Do you engage in the strength and grace of our Lord Jesus Christ, to live a holy and circumspect life, to rule well your own house, and faithfully and diligently to discharge all the duties of the ministry to the edification of the body of Christ?

II.—QUESTIONS TO BE PUT TO MISSIONARIES AT ORDINATION.

Numbers 1, 2, 3, 4, 5, 6, as above.

7. Do you engage, in the strength and grace of our Lord Jesus Christ, to live a holy and circumspect life, to rule well your own house? Do you devote yourself to the office of Missionary of this Church, engaging in this solemn undertaking with a deep sense of its responsibilities, and, in the discharge of its arduous duties, do you resolve to endure hardness as a good soldier of Jesus Christ, that when the Chief Shepherd shall appear, you may receive a crown of righteousness that fadeth not away?

III.—QUESTIONS TO BE PUT TO CANDIDATES WHEN LICENSED TO PREACH THE GOSPEL.

Numbers 1, 2, 3, 4, as above.

5. Do you engage, in the strength and grace of our Lord Jesus Christ, to live a holy and circumspect life, and faithfully to preach the Gospel, as you may have opportunity?

6. Do you promise to submit yourself in the Lord to the several judicatories of this Church?

31.—QUESTIONS TO BE PUT TO ELDERS BEFORE ORDINATION.

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only infallible rule of faith and manners?

2. Do you believe the Westminster Confession of Faith, as adopted by this Church in the Basis of Union, to be founded on and agreeable to the Word of God, and will you faithfully adhere thereto?

3. Do you believe the government of this Church by Sessions, Presbyteries, Synods and General Assemblies, to be founded on and agreeable to the Word of God, and do you engage as a Ruling Elder of this Church to maintain and defend the same?

4. Do you own the purity of worship at present authorized by this Church, and will you conform thereto?

5. In accepting the office of Elder, do you engage, in the strength and grace of the Lord Jesus Christ, faithfully and diligently to perform the duties thereof; watching over the flock of which you are called to be an overseer, and in all things showing yourself to be a pattern of good works?

32.—QUESTIONS TO BE PUT TO DEACONS BEFORE ORDINATION.

Numbers 1, 2, 3, 4, (*Mutatis Mutandis*).

5. In accepting the office of Deacon, do you engage, in the strength and grace of our Lord Jesus Christ, faithfully and diligently to perform the duties thereof?

33.—CERTIFICATE OF MEMBERSHIP.

This certifies that the bearer(s) Mr. (and Mrs.)
is (are) at this date a member(s) in full communion of the Presby-
terian Church in Canada, and leaves the congregation of
in good and regular standing.

(Place.)

(Date.)

Moderator.

Clerk of Session

There are baptized children in the family of Mr.
who are commended to the care of any Session to
whom this certificate is presented.

OR

This certifies that the bearer, Mr. , was at one
time a member in full communion of the Presbyterian Church in
Canada, connected with the congregation of ,
and that his name was removed from the roll of communicants on
or about (date). (*The reason may, if the Session see fit,
be given more or less fully, but it should be in the form of a simple
historical statement of the dealings of the Session.*)

(Place.)

(Date.)

Moderator.

Clerk of Session.

34.—CERTIFICATE FOR ELDER.

This certifies that Mr. _____ is an elder of the congregation of _____, and that at a meeting of the Session held at _____ on the _____ day of _____ 18____, he was appointed to represent the Session at the meetings of the Presbytery of _____, and the Synod of the bounds.

(Place.)

(Date.)

*Moderator.**Clerk of Session.*

35.—CERTIFICATE FOR A MINISTER OR A LICENTiate.

This certifies that Mr. _____, lately minister at _____, in the Presbytery of _____, is a minister of the Presbyterian Church in Canada, in good and regular standing. He is hereby, at his own request, transferred to the care of the Presbytery of _____ and commended to the confidence of the brethren.

Given this _____ day of _____ in the year 18____, by order of Presbytery.

(Place.)

(Date.)

Presbytery Clerk.

OR

This certifies that Mr. _____ was ordained as a minister (or licensed to preach the Gospel) by the Presbytery of _____, in the Presbyterian Church in Canada, on the _____ day of _____, 18____, and that he is at this date in good and regular standing as a minister (or licentiate) of the Church.

Given this _____ day of _____ in the year 18____.

(Place.)

Presbytery Clerk.

36.—QUESTIONS FOR PRESBYTERIAL VISITATION.

I.—TO THE MINISTER.

I.—Do you endeavor to preach the Gospel faithfully?

II.—Do you hold diets of examination in the various sections of the congregation, and how often?

III.—Do you visit the people pastorally, from house to house, and how often?

IV.—Do you visit the afflicted attentively?

V.—Are you conscientious and regular in your attendance on Church courts?

VI.—Do you administer the Sacrament of Baptism in an orderly way?

VII.—Have you any Bible classes, and what is the average attendance?

II.—TO THE ELDERS.

I.—Do you, as far as your time and circumstances permit, visit, advise, and pray with the families of your district?

II.—Do you watch carefully over the members of the congregation generally, and report to Session cases requiring discipline?

III.—Are you attentive in visiting the afflicted?

IV.—Do you regularly and conscientiously attend meetings of Session, and, as you may be appointed, the meetings of other Church courts?

V.—Do you attend and take part in prayer meetings?

III.—TO THE SESSION.

I.—Is there a sufficient number of Elders, and is there a district allotted to each?

II.—Have you stated or occasional meetings for conference and prayer?

III.—Do you take careful oversight of the conduct and training of the youth, and do you use diligence that they may be led to feel and discharge the obligations resting upon them by virtue of their dedication to God in baptism?

IV.—Do you take supervision of Sabbath schools within your bounds? Are they efficiently conducted?

V.—Has the congregation contributed to all the schemes of the Church during the past year, and to what amount?

VI.—Do you take order that the service of praise is conducted in a becoming manner?

VII.—What, so far as you are able to judge, is the state of religion within your bounds?

VIII.—Are the financial affairs of the congregation entrusted to deacons or managers?

IX.—Are there any matters affecting the congregation which you wish to mention to Presbytery?

X.—Produce the Session record and any other books or registers kept by you.

IV.—TO THE DEACONS OR MANAGERS.

I.—What stipend do you give your minister?

II.—Do you deem that a competent provision?

III.—Are the pecuniary obligations of the congregation to your pastor promptly fulfilled?

IV.—Do the people manifest becoming liberality in contributing for Church purposes?

V.—How is the stipend obtained?

VI.—How often do you meet for business?

VII.—Are your statistics and finances regularly reported to the General Assembly?

VIII.—Produce the Congregational record and any other books kept by you.

37.—QUESTIONS FOR ADMISSION TO FULL COMMUNION.

1. Do you believe the Scriptures of the Old and New Testament to be the Word of God ; and do you take them as your only rule of faith and conduct ?

2. Do you take God the Father as your father ; God, the Son, as your Saviour ; God the Holy Spirit as your sanctifier and guide ?

3. Do you promise, depending on the grace of God vouchsafed, to live as becomes the Gospel of Christ ?

4. Will you contribute from time to time of your substance, as God may prosper you, for the maintenance and advancement of the cause of Christ ?

5. Will you be subject to the authority of this Session in the Lord, and in subordination to the Higher Courts of the Church ?

Having thus received your profession of faith in Christ and obedience to Him, I receive you into the fellowship of the Church. May God bless you and keep you.

(The use of these questions is not obligatory ; Sessions have power to receive to full communion in any way they may deem for edification, afterwards putting the questions publicly.)

THE COLLEGES.

It is not necessary to give in a Book of Forms the Acts of Incorporation, etc., for the colleges ; but such regulations as may be of use to Presbyteries and individuals when seeking information regarding the several colleges and the work done in them, are given below. More full information can be obtained from the calendars of the several colleges.

PRESBYTERIAN COLLEGE, HALIFAX.

CURRICULUM.

A. FOR JUNIORS IN THEOLOGY.

(a.) THIRD YEAR IN ARTS. Junior Hebrew.
New Testament Greek.

Metaphysics.

Political Economy.

History.

Physics.

Natural Theology.
Gospel History.

- (b.) FOURTH YEAR IN ARTS. New Testament Greek.
Senior Hebrew.

Ethics.

History.

Christian Evidences.

Gospel History.

- (c.) NOT IN ARTS. New Testament Greek.
Senior Hebrew.
Natural Theology.
Christian Evidences.
Homiletics and Liturgics.
Pastoral Theology:

B. FOR MIDDLE AND SENIOR YEARS.

New Testament Greek.

Systematic Theology.

Exegetics.

Church History.

Patristic Greek (optional).

GENERAL REGULATIONS.

Preparatory Course.

Students may enter on the study of Theology as graduates in Arts, as passmen in a list of necessary subjects in the Arts' Course, or as undergraduates of the third or fourth year in Arts, who carry on their studies in the Arts department simultaneously with the study of Theology.

The subjects required of passmen who do not graduate are English Literature, Latin (two sessions) Greek (three sessions), Mathematics, Logic, Metaphysics, Physics and Ethics. When a student fails to produce *pass* certificates in one or more of these subjects he shall be examined therein by the Board of Examiners, who have power to defer his admission to the Hall, or to require that he shall prosecute further the studies in which he is deficient, in addition to the ordinary work of the Theological Curriculum.

Presbyteries are authorized to accept a degree of B. A. (Ethics, Metaphysics and Greek being included in the Course), or *pass* certificates of attendance and proficiency in the subjects above named, as sufficient evidence of literary qualification.

Certificates of proficiency in Classics, Mathematics and English Literature, from Prince of Wales College, Charlottetown, will be accepted as equivalent to pass certificates in these branches from other colleges.

Cases in which a Presbytery may recommend the admission of a student who cannot satisfy the Board of Examiners, must be brought before Synod or Assembly.

The Board of Examiners meets at the call of the Convener,

during the week immediately preceding the commencement of the Session. Students who wish to appear before it must give information to the Convener at least a week before the 1st November.

PRESBYTERIAL SUPERINTENDENCE.

1. It is prescribed in the Rules of Procedure that ministers pay particular attention to young men who are prosecuting a liberal education with a view to the Christian Ministry, obtain accurate information respecting their natural abilities, prudence and piety, and watch assiduously over their intellectual and spiritual improvement.

2. Applicants for admission to the Hall are nominated to the Presbytery of the bounds by their respective ministers, who shall produce the necessary university certificates, and testimonials of Church membership; and the Presbytery having examined the applicants specially on their religious knowledge, and motives in studying for the ministry, and being satisfied, shall certify those who are graduates, or have obtained *pass* certificates in the necessary classes to the Senate, and all others to the Board of Examiners.

3. Students of Divinity are required to appear every year before the Presbyteries within whose bounds they reside, and to give in a written exercise on a subject previously prescribed. A presbyterial certificate should be presented to the Senate by every student at the commencement of the session.

4. Every student is required, at the commencement of his Theological Course, to present a certificate of Church membership to the minister of some Presbyterian congregation in Halifax.

WORK OF THE COLLEGE.

1. The College meets annually on the first Wednesday of November, at 7.30 p. m., and closes on the last Thursday of April.

2. There are three Professorships of Theology, viz: one of Systematic Theology, including Apologetics; one of Oriental Languages and Exegetical Theology, including Biblical Criticism and Hermeneutics; and one of Church History and Pastoral Theology, including Homiletics.

3. The Professor of Pastoral Theology is directed to take an opportunity, during the course of his lectures, of bringing before the minds of the students the claims of Foreign Missions, the qualifications necessary for missionary labor, and the best modes of discharging the missionary office.

4. Besides attending the classes and preparing the ordinary class exercises, each student is required to deliver the following discourses, viz: in the first year an Apologetical Thesis and a Critical Exercise on a passage of the Greek Testament; in the second year, a Polemical Thesis and a Lecture; in the third year, a Critical Exercise on a passage of the Hebrew Bible and a Sermon. Students of the second and third years are expected to

prepare these discourses during the recess, and give them in a early in the session as possible—not later than 15th of January.

5. At the end of the session each Professor shall furnish to every student in his class a certificate of attendance and conduct. At the close of the curriculum a *pass* diploma may be given in place of separate certificates ; but such diploma shall not be awarded unless the student has made 35 marks per cent. in each department, and a general average of 40 per cent. Students shall, at the earliest opportunity after the close of the session, present their certificates to the Presbytery within whose bounds they reside.

DEGREE OF B. D.

1. Students preparing for the degree of B. D. are required to make an average of at least 50 per cent. in each department, and a general average of at least 70 per cent. at the six regular pass examinations held during the three years' course.

2. Other candidates are required to undergo a *special* examination in lieu of these, and to make at least 50 per cent. on each paper, and an average of at least 70 per cent. on all the papers taken together, at such special examination. This examination may be taken in two parts, at separate times, if the candidate so prefer.

3. Both classes of candidates are required, after fulfilling provisions 1 and 2 respectively, to pass a *final* examination on the various subjects of theological study. Specimens of Patristic Greek and Theological Latin shall be included among the subjects for this examination. The same rule as to percentage of marks shall apply to this examination.

4. Special and final examinations will not necessarily be limited to the contents of particular books ; but a list of books will be given in the Calendar as a general guide and help in preparing for them.

5. Special and final examinations will be held, when needful, at the close of the Session ; notice to be given by candidates to the Clerk of Senate in the month of January preceding.

6. Candidates entering in the course for the degree of Bachelor of Divinity are required to have the degree of Bachelor of Arts.

7. The fees are for the B. D. Course, ten dollars (\$10), and for special examinations, five dollars (\$5).

MORRIN COLLEGE, QUEBEC.

Founded in 1860, by Joseph Morrin, Esq., M.D.

ARTS DEPARTMENT.

Ordinary course for the Degree of B.A., the same as McGill University, to which institution Morrin is affiliated.

THEOLOGICAL DEPARTMENT.

I. Students who desire to enter the Theological Department of Morrin College, with the view of studying for the Ministry, must forward to the Registrar on or before November 1st of each year :—

1. Presbyterian certificate of church membership, and of recommendation to the Senate for admission.

2. Evidence that they are graduates of some University recognized as such, by the Presbyterian Church in Canada, or that they have completed their attendance on the first three years' course of study in such University, or in Morrin College.

II. Divinity Students who have attended other Theological Seminaries will, on presenting Presbyterian certificates of standing and recommendation, be admitted *ad eundem*.

III. The Course of Study throughout is that recommended by the General Assembly of the Presbyterian Church in Canada.

DEGREES OF DIVINITY.

By an Act of the Legislature of the Province of Quebec, Morrin College has been authorized to grant Degrees in Divinity.

The Degree of D.D. is conferred *causa honoris* ; that of B.D. as the result of examination on prescribed subjects.

SCHOLARSHIPS AND BURSARIES.

The Faculty have at their disposal several scholarships varying in value from \$25 to \$100 each.

LIBRARIES.

In addition to the use of the valuable "Aylwin Library," belonging to the College, its students have free admission to the extensive Library, containing some 20,000 volumes, of the Literary and Historical Society, whose reading room is amply furnished with the leading French and English Reviews, Magazines and Periodicals, of our own European countries.

FEES.

\$20 each Session for course in Arts. Theological Students and Students in Arts, preparing for the Ministry, are exempted from fees.

GENERAL INFORMATION.

Morrin College offers special advantages to young men in the Province of Quebec, who may seek Collegiate education. Being affiliated to McGill University, Montreal, attendance at its classes ranks as equal to attendance at Montreal, and as the course of study pursued in these institutions is identical, a Student may at any time, if he desires it, pass from one College to the other without loss, while at the completion of his course in Morrin College, he can obtain his Degree in Arts from the University.

By the Will of the Founder, the Governors must belong to the Presbyterian Church, but in all other respects this College is undenominational. Its educational advantages and Arts Scholarships are open to students of any religious persuasion.

Quebec is a singularly healthy city, while the grandeur of its situation, the quaintness of the old French town, and the historic importance of many of the events connected with it, invest it with an interest far beyond that pertaining to any other city on the continent. Protestant churches of all communions exist in the city, while the social advantages open to the Morrin College Students are very many.

Good board may be obtained in either English or French families at very moderate rates.

Bed-rooms in the College building, with all necessary furnishings, are given to students studying for the Ministry of the Church free of charge.

For Calendar, or other information, apply to

REV. PROFESSOR WEIR, LL.D., *Registrar*.
Morrin College, Quebec.

Or

THE REV. A. T. LOVE,
The Manse, Quebec.

PRESBYTERIAN COLLEGE, MONTREAL.

ENTRANCE ON THEOLOGY.

1. Students who desire to enter upon a course of theological study in this college, other than those who have completed their course of three years in its literary department, must present to the Registrar for transmission to the Senate, before the 6th of October, 1886 :

a. A Presbyterian Certificate.

b. Evidence of having obtained the degree of B. A. at Queen's University, McGill University, the University of Toronto, Dalhousie College, or other recognized institution.

c. A certificate of having passed at least one examination in Hebrew.

2. Regular students in the Preparatory Department, who have passed the sessional examinations of the third year in that department, are not again required to stand an examination for entrance into theology, but are entitled to take their place in the theological classes on presenting the usual Presbyterian certificate, together with that of the Senate to their having passed the said examination.

3. Occasional students may be admitted to attendance upon courses of lectures, on presenting a Presbyterian order to that effect, or on payment of a fee of four dollars for each course, or of ten dollars for all the courses. Such occasional students are

not required to pass the terminal or sessional examinations, nor are they eligible for the scholarships and other rewards open to regular students. Should they, however, desire to take the sessional examinations, certificates of their proficiency may be given them by the Professors whose lectures they have attended. The Senate may remit the fees in special cases.

THEOLOGICAL CURRICULUM.

The course of instruction in theology extends over three sessions of six months each. In addition to the ordinary subjects taught in the classes of the various Professors as prescribed for each year, in which every student must pass an examination at the close of the session, an honor course is provided, which is optional, and in which no lectures are given, but to which certificates of honor, scholarships, and medals are attached.

FIRST YEAR—ORDINARY COURSE.

Department I.—Systematic Theology.

Department II.—Church Government.

Department III.—Church History.

Department IV.—Sacred Literature.

Department V.—Homiletics.

Department VI.—Théologie française.

Department VII.—Sacred Rhetoric and Elocution.

Students of the first year are required to prepare and deliver before the close of the session a homily, the subject of which will be prescribed by the Lecturer in Sacred Rhetoric.

HONOR COURSE, AND FIRST EXAMINATION FOR DEGREE OF B.D, TO STUDENTS IN COURSE.

(The books of the Honor Course in each year are generally selected from among those to which attention has been directed, and a partial analysis of which has been given in the classes.)

1. Westminster Confession of Faith.
2. Rawlinson's Historical Evidences.
3. Westcott's Introduction to the Study of the Gospels.
4. (Hebrew). Isaiah, chap. i-xii.
5. Gospel according to Mark (Greek).
6. Killen's Ancient Church.

SECOND YEAR—ORDINARY COURSE.

Department I.—Systematic Theology.

Department II.—Apologetics.

Department III.—Church History.

Department IV.—Sacred Literature, including Exegetics.

Department V.—Théologie française.

Department VI.—Sacred Rhetoric and Elocution.

Department VII.—Sacred Music.

Students of the second year are required to prepare and deliver

before the close of the session a lecture, the subject of which will be prescribed by the Principal.

HONOR COURSE, AND SECOND EXAMINATION FOR DEGREE OF B.D.
TO STUDENTS IN COURSE.

1. Hatch, Organization of the Early Christian Churches.
2. Farrar's Critical History of Free Thought.
3. Shedd's Homiletics.
4. Fairbairn's Hermeneutics.
5. Book of Ecclesiastes (Hebrew).
6. Epistle to the Romans (Greek).

THIRD YEAR—ORDINARY COURSE.

Department I.—Systematic Theology.

Department II.—Church History.

Department III.—Exegetics.

Department IV.—Apologetics.

Department V.—Pastoral Theology.

Department VI.—Théologie française.

Department VII.—Ecclesiastical Architecture.

Students of the third year must prepare a popular sermon, and Greek and Hebrew exercises with additions, and deliver the sermon. The subjects of the exercises will be prescribed—that of the popular sermon by the Lecturer in Sacred Rhetoric; that of the exercises and additions by the Professor in Exegetical Theology.

HONOR COURSE, AND THIRD EXAMINATION FOR DEGREE OF B.D.
TO STUDENTS IN COURSE.

1. Augustine, Confessiones Lib. x. (Latin).
2. Calvin's Institutes, Book IV.
3. Lightfoot's Commentary on the Philippians.
4. Liddon—On the Divinity of Christ.
5. Ullmann's Reformers before the Reformation. Vol. II.
6. Chaldee of Daniel : Onkelos, Targum, Gen. chap. i-iii.

FOURTH YEAR, OR POST-GRADUATE COURSE (OPTIONAL).

Department I.—Systematic Theology.—Martensen.

Department II.—Church History.—Hagenbach.

Department III.—Apologetics.—Christlieb.

Department IV.—Canonicity.—Westcott.

Department V.—Hebrew and Chaldee.—Daniel.

Department VI.—Patristic Greek and Latin. — Vulgate and Chrysostom.

FINAL EXAMINATION FOR THE DEGREE OF B. D. TO STUDENTS
IN COURSE.

1. Martensen's Dogmatics.
2. Hagenbach's History of the Church in the 18th and 19th Centuries.

3. Christlieb's Modern Doubt.■
4. Westcott on the Canon.
5. Syriac Grammar : Peshito. John i-iv.
6. (Vulgate). Deuteronomy xxvi to end : Job. xxii-xlii :
7. Chrysostom de Sacerdotio, L. I. (Greek). Zechariah.

The lecturers of the fourth year are few in number, students thus being left free to pursue in private any special course of theological study, in doing which they are assured the assistance and direction of the Faculty. Except in the case of Resident Fellows, no exercises are required from those taking the Post-Graduate Course.

LITERARY CURRICULUM.

The General Assembly strongly recommends all students to graduate in Arts in order to prepare for theological classes, but prescribes for such as may not do so attendance for three years in certain classes.

Applications by or on behalf of students desiring to be admitted to the Literary examinations and classes, must be sent to the Dean of Residence on or before the 23rd day of September, on which day such students must appear to pass their examination.

The college provides instruction in the departments of Classics and Mathematics for students who pursue the above special course and do not intend to graduate in Arts ; but such students are required to take the Hebrew, English, History, Natural Science, and Philosophy of the respective years at McGill College, and to present to the Senate certificates from the University Professors of their having attended the classes and passed sessional examinations in these subjects. *No literary student will be granted his standing who does not pass examination in these departments, either in the manner specified, or, for special reasons, before the Senate.*

Instead of the subjects at McGill College, French students will take Literature and Philosophy in the classes of Professor Cousirat. They will, however, follow the prescribed Hebrew Course in the University classes.

AFFILIATION WITH M'GILL UNIVERSITY.

The attention of students is directed to the special advantages afforded them in virtue of affiliation of the College with McGill University. They have thereby access to the Library, Museum, and Lectures of that Institution, which stands in close proximity. By resolution of the Governors, they are exempt from College fees. There are thirteen Exhibitions and Scholarships of from \$100 to \$125 each, annually offered for competition to students in Arts, and at the close of the curriculum, gold medals, prizes, and certificates of honour are awarded to successful competitors.

While it is desirable that students should complete their literary studies before entering upon their Theological Course, the terms of affiliation allow them to combine these, exemptions in the University curriculum being granted to students of affiliated

Theological Colleges. Considerable extension in the matter of options and exemptions has recently been introduced into the regulations of the University. (See McGill College Calendar for 1886-7.)

REGULATIONS FOR FRENCH AND GAELIC STUDENTS.

All French students, and students preparing for French work, are required to attend the lectures in *Théologie Française*, and English students who understand French are urged to do the same. Students taking this course, and passing examination in it, are exempted from examination in the Biblical History and Homiletics of the first year, the Apologetics and Sacred Rhetoric of the second, and the Exegesis and Architecture of the third. In the honour work they may also take the examinations in Latin, Greek, an Hebrew authors, and Calvin, Martensen and Christlieb, in French instead of English. In the first year they may exchange Killen for De Pressensé, "*Histoire des trois premiers siècles*"; in the second year, Farrar and Shedd for Abbadie, "*Traité de la Vérité de la Religion Chrétienne*," and Vinet; and in the Post-Graduate Course, Westcott for Reuss, "*Histoire du Canon du Nouveau Testament*." Students intending to exercise these options must give notice to the Principal or French Professor, at least three weeks before the sessional examinations.

French students are not required to give more than one of their college exercises in English, and at least two of them must be in French. These French exercises will be prescribed by the French Professor.

While French students are eligible for all the scholarships and other rewards of the Theological Course, in consideration of the disadvantage at which they are placed by pursuing their studies in both languages, two scholarships are offered for competition to them exclusively. In addition to the ordinary work of their years, the following work is prescribed to competitors:—J. Abbadie; *Traité de la Vérité de la Religion Chrétienne*.

Students taking the Gaelic course and passing examinations therein, shall be exempted from the Sacred Rhetoric of the first and second year, and from the Architecture of the third year.

Gaelic students are requested to prepare one of their exercises in Gaelic, the subject to be prescribed by the Gaelic Lecturer.

DEGREES IN DIVINITY.

I.---EXTRACTS FROM REGULATIONS OF SENATE CONCERNING THE DEGREE OF BACHELOR OF DIVINITY.

1. Those entitled to become candidates for the degree of B.D. must have completed a course of theological study in this or some recognized institution.

2. They must be graduates in Arts of some recognized University.

3. The final examination for B.D. cannot be passed, nor the

degree conferred, until the session following that in which the candidate has completed his ordinary course in theology, unless by special permission of Senate.

4. The curriculum contains the following subjects : Job xxii-xlii ; Zechariah.

Latin — Biblia Vulgata—Deuteronomy xxvi ; Augustine—Confessiones.

Greek—Testamentum Græcum—Mark and Romans ; Lightfoot's Commentary on the Philippians ; Chrysostom—De Sacerdotio, L. I.

Hebrew, Chaldee and Syriac—Isaiah, ch. i-xii ; Ecclesiastes ; Chaldee of Daniel—Orkeles Targum, Gen. i-iii. Syriac Grammar and Peshito, John i-iv.

Introduction, etc—Westcott's Introduction to the study of the Gospels : Westcott on the Canon ; Fairbairn's Hermeneutical Manual.

Apologetics — Rawlinson's Historical Evidences ; Farrar's Critical History of Free Thought ; Christlieb's Modern Doubt.

Dogmatics—Westminster Confession of Faith ; Liddon, Divinity of Christ.

Church Government—Hatch, Organization of Early Christian Churches ; Calvin's Institutes, Book IV.

Homiletics—Shedd.

Church History—Killen's Ancient Church ; Ullmann's Reformers before the Reformation, Vol. II. ; Hagenbach's History of the Church in the 18th and 19th centuries.

5. Candidates may proceed to the degree of B.D. in one of three methods :

a. They may take at one examination the whole of the work prescribed for the degree.

b. They may divide the work into two portions, passing the examination in the first portion at any period of the study, and the second after an interval of not more than three years. The following is the division :

FIRST EXAMINATION.

Greek—Gospel according to Mark and Epistle to the Romans.
Hebrew—Isaiah i-xii ; Ecclesiastes.

Introduction, etc.—Westcott and Fairbairn.

Apologetics—Rawlinson and Farrar.

Dogmatics—Confession of Faith.

Church Government—Hatch.

Homiletics—Shedd.

Church History—Killen.

SECOND EXAMINATION.

Greek—Lightfoot and Chrysostom.

Chaldee and Syriac—Daniel and Targum, Grammar and Peshito.
Latin—Vulgate and Augustine.

Introduction—Westcott.

Apologetics—Christlieb.

Dogmatics—Liddon and Martensen.

Church Government—Calvin.

Church History—Ullmann and Hagenbach.

c. Students of this college may spread the work over the three years of the Honor Course and the final examination for B.D. The latter examination includes :

Greek—Chrysostom.

Apologetics—Christlieb.

Syriac.

Dogmatics—Martensen.

Latin—Vulgate.

Church History—Hagenbach.

Introduction—Westcott.

6. Candidates who have already passed examinations in any part of the prescribed Honor Course will not be subjected to re-examination in the same.

7. The examinations will be held in the month of March and September of each year, and the degree will be conferred at the College Convocation, on the first Wednesday of April, or on such other occasion as the Senate may direct.

8. Candidates for examination must send notice of their intention to present themselves, together with such fee and certification as may be necessary, to the Registrar, not later than the fifteenth day of January or September.

9. The fee for examination for the degree of B.D. to candidates who have not passed examinations during their ordinary course in the college, shall be five dollars ; which fee must be paid to the Registrar at the time of application. Candidates who fail to pass may present themselves again without further fee.

10. The fee for the degree of Bachelor of Divinity shall be ten dollars, which must be paid to the Registrar prior to the conferring of the degree.

11. The hood of the Bachelor of Divinity of this college shall be of black corded silk, lined with blue silk, and bordered with white and gold braid.

II.—DEGREE OF DOCTOR OF DIVINITY.

1 Bachelors of Divinity desiring to obtain the Doctorate must make application to the Senate, which reserves the right to determine who are eligible for its highest honour.

2. The degree of D.D. in course shall be granted only to Bachelors of Divinity who have been at least ten years in the ministry, and, at the same time, five years in the possession of the lower degree.

3. The applicants must have attained excellence in one of the following departments of theological study, viz.: Dogmatics,

Historical Theology, Ecclesiology, Christian Ethics, Patrology, Biblical Antiquities and History, Ecclesiastical History, Old Testament Exegesis, New Testament Exegesis, Biblical Encyclopædia, Oriental Languages, Apologetics; and must give evidence of the same by passing a general examination, without prescribed text books, in that department.

QUEEN'S COLLEGE, KINGSTON. THEOLOGICAL DEPARTMENT.

MATRICULATION.

Matriculation and B.D. Examinations begin on Friday, 1st November. Candidates must give notice to the Secretary of the Faculty on or before 28th Oct.

The prescribed order of classes must be observed by all students who are candidates for the degree of Bachelor of Divinity or for Testamurs.

Subjects of Examination :

1889-90—Westminster Confession.

Hill's Lectures, Book I.

Acts i-xii, in Greek and English.

Examination in Hebrew on Regular Verb and Pronouns, and on the translation and analysis of Gen. xxxii.

I.—DIVINITY.

Lectures will be given on :

The Canonicity, Authenticity, Genuineness and Credibility of the Biblical Records.

The Inspiration and Authority of the Scriptures.

Systematic Theology.

The Pastoral Office, and Homiletics—with prelections and examinations on Hill's Lectures in Divinity.

II.—HEBREW AND CHALDEE.

First Year.

Wolfe's Hebrew Grammar.

Gen. XXXIV.

Jonah I-IV.

1 Sam. VI.

Ps. I-XIX.

Second Year.

Gesenius' Hebrew Grammar.

Deut. VII.

Prov. XVI, XVII.

Jer. XXV, XXVI.

Zech. I, IV.

Ps. CX-CXXXIII.

Third Year.

Gesenius' Hebrew Grammar,

Winer's Chaldee Grammar.

Job XXXIX.
 Hosea VII, VIII.
 Is. XLIII-XLV.
 Ps. LXIX-LXXXIX.
 Dan. II, III, VII.
 Ezra IV.

III.—APOLOGETICS.

Lectures on Historical Apologetics. Butler's Analogy, Part I.

IV.—BIBLICAL CRITICISM.

Old Testament Exegesis—Is. I.-V. Hag. I.-II. Mal. I.-IV. Gen. XIV.-XVIII. Exod. I.-VI. Septuagint. Lectures.

New Testament Exegesis—James I., Pet. II., Pet. I., Jno. II., Jno. III., Jno., Jude. The Gospels. Lectures on Introduction and Criticism.

V.—CHURCH HISTORY.

Lectures on the Reformation period. Text-book, Fisher.

The Church requires the following discourses to be delivered during the Course:—Homily; Lecture and Greek exercise; Sermon and Hebrew Exercise.

All students are required to pass an examination on the work of the Session.

DEGREE OF BACHELOR OF DIVINITY.

1. Candidates for the degree of Bachelor of Divinity (B.D.) must be Graduates in Arts of this University, or of a University whose degrees are recognized by the Senate.

2. The degree shall not be conferred until the candidate has completed the theological curriculum, with a view to the ministry in the church to which he belongs, and has passed a satisfactory examination in the branches of Theology taught in the University.

3. The subjects of examination shall be in two departments: the first embracing (1) Hebrew and Chaldee, (2) the Evidences of Religion, Biblical Introduction and the Inspiration of Scripture; the second embracing—(1) Church History, (2) Biblical Criticism, (3) Systematic Theology.

4. Candidates who have completed the theological course may be examined in either of these departments, and may defer their examination in the other department, provided there be not a greater interval than two years between their two examinations.

5. Students may be admitted to examination in the first department, at the end of the second session of their theological course.

6. A candidate may, subject to the preceding regulations, appear at any University examination in Theology, provided he gives two weeks' notice of his intention to the Registrar.

SUBJECTS OF EXAMINATION :

DEPARTMENT I.

1. Evidences of Religion, Biblical Introduction, Inspiration of Scripture.

2. Hebrew, Isaiah xl.-lxvi. Chaldee, Daniel II., III., VII.

DEPARTMENT II.

1. *Church History*—Centuries I.-III.; the Reformation ; the Church in Scotland.

2. *Biblical Criticism*—Epistle to Romans, in Greek ; Biblical Hermeneutics ; Hammond's Textual Criticism of New Testament ; Introduction to Pentateuch and Gospel of John ; the Later Prophets in LXX.

3. *Systematic Theology*—Person of Christ, Doctrine of Sin, Doctrine of the Atonement, Justification, Work of the Holy Spirit.

The following books may be consulted :

Paley's Evidences.

Butler's Analogy.

Flint's Theism and Anti-Theistic Theories.

Mozley's Bampton Lectures on Miracles.

Trench on the Miracles (preliminary essay).

Westcott on the Canon of the New Testament.

Briggs' Messianic Prophecy.

Dorner on the Person of Christ.

Liddon's Bampton Lectures on Our Lord's Divinity.

Tulloch on the Christian Doctrine of Sin

Crawford on the Atonement.

Anselm's *Cur Deus Homo*.

Hill's Lectures in Divinity.

Christian Dogmatics (Van Oosterzee's and Martensen's).

Keil on the Old Testament and Bleek on the New Testament.

Killen's Old Catholic Church.

Fisher's History of the Reformation.

Biblical Hermeneutics (Elliott & Harsha.)

SCHOLARSHIPS IN THEOLOGY .

I. MATRICULATION.

David Strathern Dow.

Founded in 1866 by David Strathern Dow, Esq., Whitby, Ont. Value, \$100.

Buchan, No. 1.

Founded in 1875 by bequest of the Rev. Alexander Buchan, Sterling, Ont. Value, \$80.

Buchan, No. 2.

Founded by Rev. A. Buchan. Value, \$70.

Buchan, No. 3.

Founded by Rev. A. Buchan. Value, \$60.

Dominion.

Founded in 1870 by a gentleman now resident in Nova Scotia. Value, \$70.

McIntyre.

Founded in 1876 by Mrs. Margaret W. McIntyre, Perth, Ont. Value, \$20.

II. AT CLOSE OF SESSION.

Anderson, No. 1.

Given by Robert Anderson, Esq. Value, \$40. Awarded in First Year Divinity.

Anderson, No. 2.

Given by Robert Anderson, Esq., Montreal. Value, \$40. Awarded in Second Year Divinity.

Anderson, No. 3.

Given by Robert Anderson, Esq. Value, \$20. Awarded in Third Year Divinity.

Glass Memorial.

Founded in memory of the late Henry Glass, Esq., of Sarnia, by his widow. Value, \$30. Awarded in Church History.

Toronto, No. 1.

Founded by the Ladies' Association of St. Andrew's Church, Toronto. Value, \$30. Awarded in Second Year Hebrew.

Toronto, No. 2.

Founded by the Ladies' Association of St. Andrew's Church, Toronto. Value, \$30. Awarded in Third Year Hebrew and Chaldee.

St. Andrew's Church, Toronto.

Given by the Session of St. Andrew's Church, Toronto. Value, \$50. Awarded in O. and N. Testament Exegesis.

Rankine.

Founded in 1881 by the late Alexander Rankine, Esq., Leamington, Eng. Value, \$55. Awarded in Apologetics.

Leitch Memorial, No. 2.

Founded in 1867 in memory of the late Principal Leitch, by subscribers in Scotland and Canada. Value, \$80. Awarded

upon a Sessional Examination, and tenable during three successive years, should the successful candidate, after the completion of his theological curriculum at this University, continue his studies at this or any European University. Candidates must have the degree of B.A. The next competition will take place in April, 1890. Subjects of Examination :—The Epistle to Romans and Hebrews and Greek, Psalms I.-XXV ; in Hebrew, Butler's Analogy, and the Theological Lectures of the Session.

Spence.

Founded 1879 by the late Rev. Alex. Spence, D.D., formerly minister of St. Andrew's Church, Ottawa. Value, \$60. Awarded upon the Sessional Examination for general proficiency at the close of the first year in Theology. Tenable during the second and third year in Theology. The next competition will take place in 1890.

CHURCH BURSARIES.

These are awarded to students who have not obtained scholarship, and who are preparing for the ministry of the Presbyterian Church in Canada.

UNIVERSITY PRIZE.

Lewis.

Value, \$25. Given for the best lecture on a prescribed subject. Open to students of Theology registered in the last or second last session.

KNOX COLLEGE, TORONTO.

1. Young men desiring to enter upon study with a view to the ministry, are required to make application to some Presbytery of the Church; which, being satisfied regarding their moral and religious character, their motives, and their general fitness to study for the ministry, will certify them to the Board of Examiners. This regulation applies to entrants upon the Preparatory Course, as well as to students who, having taken their Arts Course in the University of Toronto or elsewhere, seek to enter college as students of theology.*

2. According to the law of the General Assembly, students are required, each summer, after entering college, to appear before the Presbytery, within whose bounds they are laboring or residing, and to render a written exercise on a subject prescribed to them ; on approval of which they will be certified to the College Senate for the subsequent year.

*All Arts students, in order to be eligible for work in the Home Mission field, require to be approved by a Presbytery as candidates for the ministry.

3. The Examining Committee will meet in the College on Thursday, the 7th of October, at 9 o'clock a.m., when students entering theology are required to appear and furnish the evidence of standing referred to under the head "Theological Curriculum."

THEOLOGICAL CURRICULUM.

Students entering upon the course of Divinity shall present a Presbyterian certificate, together with the evidence of having obtained the degree of B.A. at the University of Toronto; or at McGill College, Montreal; or at Queen's College, Kingston; or at Victoria College, Cobourg; or at one of the National Universities of Great Britain or Ireland, or other University recognized by the Senate; or, instead of said degree, a certificate of having satisfactorily passed the final examination in the Preparatory Course in Knox College; or of having completed a three years' curriculum in some approved college, and having passed the examinations connected therewith; but in all cases students must either present evidence of having attended, at least one session, a class in Hebrew, or undergo an elementary examination in that language.

Only by permission of the General Assembly can any student who has not fulfilled these conditions be admitted to the theological classes.

The Theological Course extends over three sessions, of six months each.

CLASSES.—FIRST YEAR.

Exegetics.....
Biblical Criticism.....
Apologetics.....
Church History.....
Systematic Theology.....

SECOND YEAR.

Exegetics.....
Apologetics.....
Church History.....
Systematic Theology.....
Homiletics, etc.....
Old Testament Introduction, etc.....

THIRD YEAR.

Exegetics.....
Church History.....
Systematic Theology.....
Homiletics, etc.....
Old Testament Introduction, etc.....

The elocution class is attended by the students of all the theological years, and is open to all who have the ministry in view.

Students of the first year are required to prepare a homily; of

the second year, a lecture and a Greek critical exercise; and of the third year, a sermon and Hebrew critical exercise.

THEOLOGICAL OPTIONS.

Undergraduates of University College in the Pass Course in the third and fourth years may in lieu of one or two of the subjects prescribed for each of these years, take certain of the following subjects, namely, Biblical Greek, Biblical Literature, Apologetics, and Church History, according to the following scheme :—

Third Year—Biblical Greek may be substituted for the prescribed Classical Greek, or for its equivalent, French and German; and Biblical Literature or Church History may be substituted for History. An undergraduate who takes Mental and Moral Science and Civil Polity instead of Physics, may substitute Apologetics for Moral Science and Civil Polity. Mental Philosophy and Apologetics may also be taken in lieu of Physics.

Fourth Year—Biblical Greek may be substituted for the prescribed Classical Greek, or for its equivalent, French and German; and Biblical Literature or Church History or Apologetics may be substituted for Civil Polity, the Logic of the fourth year remaining obligatory, and to be taken in the University.

Undergraduates in the *honour department* of Mental and Moral Science and Civil Polity may, in the third year, substitute Biblical Literature or Church History for History; and undergraduates in other honor departments may, in the same year, substitute Apologetics for Civil Polity.

Students exercising these options must present certificates of having passed examinations in the subjects so selected at an affiliated college other than University College. The minimum for passing such examinations must not be less than the minimum required at the university examinations. These examinations do not count for honors.

The options above indicated may be taken in Knox College, which is affiliated to the University of Toronto; and in the case of students who have the ministry in view, the subjects thus taken will be counted as part of the Theological Course.

DEGREES IN DIVINITY.

The Senate of Knox College, having the power of conferring Degrees in Divinity, has adopted the following regulations :

THE DEGREE OF BACHELOR OF DIVINITY (B.D.):

1. Candidates for the degree of B.D. must be graduates in Arts of some approved university; but students who have already completed the literary course in Knox College, and are now in the ministry of the Presbyterian Church in Canada, and also students who are now (1881) taking the regular course in Knox College, may become candidates.

2. Candidates must have completed a course of theological

study in this college, or in some theological school approved by the Senate.

3. The degree of B.D. cannot be conferred earlier than one year after the completion of the ordinary Theological Course.

4. The subjects of examination shall be arranged in two departments, as follows:—

FIRST DEPARTMENT.

Latin, Greek, Hebrew, Apologetics, Church History and Church Government, Systematic Theology, Textual Criticism and Canon.

SECOND DEPARTMENT.

Greek, Hebrew and Chaldee, Church History, Systematic Theology, Exegetics, Homiletics and Pastoral Theology.

The particular subjects are published each year in the College Calendar, which candidates may obtain by applying to the Principal.

5. Candidates may take, at one examination, the whole of the work in both departments, but not earlier than the month of March, after the completion of the ordinary Theological Course.

6. The examinations in the two departments may be taken at different times. In this case the examination in the first department shall not usually be taken earlier than the month of March next following the completion of the ordinary Theological Course; but students who shall have averaged not less than sixty per cent. of the maximum number of marks in the examinations of the second year shall be allowed to take this examination at the close of their ordinary course. The examination in the second department cannot be taken earlier than the March following, and cannot be deferred beyond three years from the date of the first examination.

7. Candidates are required to communicate their names, together with attestation of their qualifications, as specified in the foregoing regulations, to the Secretary of the Senate, at least two months before the day appointed for the examination.

8. The fee for the degree of B.D. shall be ten dollars (\$10), to be paid to the Secretary, previous to conferring the degree.

PREPARATORY COURSE.

Classical tuition is provided in Knox College for such students as are unable to take a full University Course, or in whose case it is thought that the curriculum of the university may with advantage be modified.

Students availing themselves of this tuition are required to give three years' attendance on certain classes in University College, and to pass the terminal examination in these classes.

Tuition is free in Knox College, but students must pay the ordinary class-fees in University College.

SCHOLARSHIPS FOR UNIVERSITY STUDENTS.

To encourage students to take a University Course, a limited number of scholarships is offered for competition to undergraduates of the University of Toronto who are prosecuting their studies with a view to the ministry of the Presbyterian Church in Canada. In order to hold any of these scholarships, it is necessary to give attendance on the lectures of the year in University College.

These scholarships are tenable for one year only, but the scholars for one year may compete for the scholarships of the succeeding year. A student holding a University scholarship may compete for these, but in the event of being successful, he will receive only the third part of the scholarship, the remainder being awarded to the student not holding any other scholarship who would be next entitled to it. The Board will not award these scholarships unless a certain standard of excellence is reached.

All students holding these scholarships must sign a declaration that it is their intention to enter the ministry in the Presbyterian Church in Canada.

MANITOBA COLLEGE.

THEOLOGICAL DEPARTMENT.

1. Students who desire to enter upon a course of theological study in this college are required to present to the Senate a presbyterial certificate, attesting their moral and religious character, and their general fitness to study for the ministry.

2. The Senate strongly recommends candidates for the ministry to take a full University Course. Students who have obtained the degree of B.A. in the University of Manitoba, or in any other university recognized by the Senate, are entitled to enter the theological classes. Students also who have passed the junior B.A. examination in the University of Manitoba may enter these classes.

3. For those whose age and attainments render it undesirable that a full University Course should be exacted in order to their entrance on the ministry, attendance on certain prescribed classes in Latin, Greek, Mathematics, Logic, Mental and Moral Philosophy, and some branch of natural science, will be required, corresponding to what is termed the Preparatory Course in some of the other colleges of the Church. Students, after passing the examinations connected with these classes, will be admitted to the study of theology.

4. Provision is made for giving instruction in Hebrew, Apologetics, Biblical Criticism, Exegesis of Old and New Testaments, Systematic Theology, Church History, Homiletics and Pastoral Theology. The study of these branches extends over a course of

three years, the theological term of each year beginning on the first Wednesday of November, and ending on the third Wednesday of April.

5. Each student is required to prepare a homily, a lecture, a sermon, and a Greek or a Hebrew critical exercise.

6. Theological students are required, according to the law of the General Assembly, to appear each recess before the Presbytery within whose bounds they are labouring or residing, and to render a written exercise on a subject prescribed to them; on approval of which they will be certified to the College Senate for the subsequent year.

7. While the foregoing regulations embrace the regular course prescribed in the case of students for the ministry, the Senate would not be understood to discourage any candidate, whose case is exceptional, from making application to a Presbytery with the view of being permitted to take a special course of study. All such cases, however, must be reported to the General Assembly, and receive its approval.

DEGREE OF BACHELOR OF DIVINITY.

The Senate, having obtained the power of conferring this degree from the General Assembly in 1885, has adopted the following regulations respecting it :

1. Candidates for the degree must be graduates in Arts of Manitoba University, or of some other approved university ; but ministers in the service of the Presbyterian Church in Canada *at this date* (1885), and also students who are *now* (1885) taking the course of preparation for the ministry in Manitoba College or in some approved Theological College, *though not graduates in Arts*, may become candidates on passing the examination required by the University of Manitoba in Latin and Greek.

2. The subjects of examination shall be divided into two parts, of which the first may be taken by a student at the close of the ordinary Theological Course, provided the average marks attained by him in the terminal examinations of the second year shall not be below sixty per cent. of the maximum.

3. The second part of the examination shall not be taken sooner than one year after the close of the Theological Course.

4. Candidates for the degree shall make application to the Principal of the College not less than two months before the date of examination, which shall be held in the month of April of each year. The fee for the degree shall be \$10.

5. The following are the subjects of examination :

FIRST PART.

Latin, Greek, Hebrew, Apologetics, Systematic Theology, Church History, Criticism and Canon.

SECOND PART.

Greek, Hebrew and Chaldee, Systematic Theology, Exegetics and Hermeneutics, Church Government, Homiletics.

The particular subjects are published each year in the College Calendar, which candidates may obtain by applying to the Principal.

SCHOLARSHIPS, MEDALS AND PRIZES.

The following are open for competition in the Theological course :

TO STUDENTS OF THE FIRST YEAR.

1. The Anderson Scholarship of \$50 ; for general proficiency in Christmas and Closing Examinations.

2. The " John Black " Bursary of \$20 ; for excellency in Hebrew at the Closing Examinations.

TO STUDENTS OF THE SECOND YEAR.

The Memorial Scholarship (St. James Square, Toronto,) of \$50 ; for general proficiency in Christmas and Closing Examinations.

TO STUDENTS OF THE THIRD YEAR.

1. The Anderson Prize of \$30 ; for proficiency in Old Testament and New Testament Exegesis.

2. The Anderson Prize of \$20 ; for proficiency in the other subjects taught in the class.

To attain these scholarships, etc., the student must reach first-class honors, and no student can receive more than one.

The following are open to students of this College in the Arts course, in common with the students of St John's and St. Boniface Colleges :

I. From the Isbister Bequest Fund,—

1. Two Scholarships of \$100 each, and two Scholarships of \$60 each, for students entering the University.

2. Two Scholarships of \$80 each, to be determined by the English and French papers, and three Scholarships of \$100 each, and three of \$60 each to be decided by the combined Classical, Mathematical and Botany papers for students at the previous Examination

3. One Scholarship of \$100 and one of \$60 for students at the Junior B.A. Examination in each of the following subjects :—Classics, Mathematics, Natural Science, Mental and Moral Philosophy (English and Latin courses), and Modern Languages.

4. The same number of Scholarships to be similarly awarded for students at B. A. graduation.

II. The Governor-General's Medal will be presented to the best student of the College who passes successfully the December and March examinations of the College, and obtains the highest number of marks at the previous examination of the University of Manitoba.

For information respecting other medals awarded in connection with the University examinations, students are referred to the University Calendar.

COLLEGE LIBRARY.

The Library has received a number of additions during the past year by donations from friends of the College in Great Britain and Canada, and now numbers about 3,000 volumes. It comprises works in theology, history, science, general literature, and has a good collection of classical authors, commentaries and dictionaries. The Library room is one of the finest in the College.

The Library will be at the disposal of the students, under suitable regulations. It has been thoroughly classified and catalogued during the past year.

LABORATORY.

Facilities for the study of Natural Science are afforded, large additions to the Laboratory of electrical, galvanic and chemical apparatus having been recently made through the kindness of Sir D. A. Smith. Practical Chemistry will be available for Honor Students as well as Practical Histology.

MUSEUM.

The Museum Room will afford ample opportunity for collecting natural history, geological and mineralogical specimens. The aim will be to make the Museum a collection specially of North-Western specimens. It is also desired that a characteristic collection of Indian remains of the Canada North-West may be made. Friends of the College are earnestly requested to make donations to the Museum.

SCHEMES OF THE CHURCH.REGULATIONS OF HOME MISSION COMMITTEE,
PRESBYTERIAN CHURCH IN CANADA.

(EASTERN SECTION).

The Roll of laborers is made up of two classes :

I.—Ministers and Probationers.

II.—Students and other laymen, designated Catechists.

II.—1. The first class must satisfy the committee of good standing as licentiates or ministers without charge, in connection with some Presbytery of the Church.

2. When their names are entered on the roll they shall receive appointments by the Committee to Presbyteries for such a term as may be agreed upon. The Committee can only appoint to Presbyteries. Presbyteries alone have the right of appointing to congregations or mission stations. The Committee can only make appointments for such a number as the Presbyteries apply for from time to time. It is not bound to keep all its men in constant employment,

3. The Committee is at liberty to notify a man at any time that it has no more work for him, if Presbyteries intimate that they do not want him.

4. When the Committee, or its sub-committee, which usually meets once a month, makes an appointment, it is the duty of the Secretary of the Committee to inform the person appointed and the Presbytery to which he is sent of the same; but the Committee throws upon the appointee the responsibility of seeking information from the Secretary of the Committee, as to what Presbytery he is sent; and from the Clerk of such Presbytery as to what congregations he is to serve during the period of his appointment.

5. It is the duty of each licentiate and minister on the roll to report to the Presbytery in which he has labored, such information concerning the field and his work and the amount paid him by the people, as will enable the Presbytery to give full information to the Committee, and the Committee to determine the amount to be paid out of the Home Mission Fund for his services.

6. Presbyteries may appoint an ordained missionary to a field for a year, provided the people raise at least \$400. In this case, his name goes off the Home Mission roll, and on to the roll of the Presbytery. His salary is usually \$700 per annum. Of this sum, the Committee pays whatever amount is agreed upon by it and the Presbytery, never, however, exceeding \$300 per annum. He is required to report, at the close of his year, through the Presbytery to the Committee.

7. The remuneration to laborers of the first class is ten dollars per week and board. It is expected that places supplied will pay the greater portion of this amount. Laborers, in conjunction with Presbyteries, should take steps to have the people do their duty in this regard, so that the Home Mission Fund may not be unduly burdened.

II.—1. Laborers of the second class must present certificates showing that they are students in Theology in good standing in some approved Institution, or a certificate, from some Presbytery, showing that such Presbytery believes them qualified for the work, and willing to receive them into its own territory for service.

2. When the Committee agrees to enter their names on the roll, they must accept appointments at the hands of the Presbytery to which they are sent, and it is their duty, so soon as they are appointed, to obtain instructions from the Clerk of the Presbytery in whose bounds they are to labor. At the close of their term of service they must report to the Presbytery on forms furnished by the Committee, giving full statistics and such other information as may aid the Presbytery in dealing with the field.

3. The remuneration of Catechists is \$7.00 per week and board. It is expected that the mission fields will raise all they can of this amount, and Catechists are required to perfect such

organization for collecting money as will secure as much as possible for self support, and for the Funds of the Church.

4. Catechists' bills cannot be paid till approved and recommended by Presbyteries, and ordered by the Home Mission Committee.

5. The Committee holds semi-annual meetings in April and November. Catechists are, as a general rule, appointed at the April meeting, and their reports considered and bills settled at the November.

(WESTERN SECTION.)

The regulations under which the business of this Committee is transacted are numerous and have regard to applications by Presbyteries ; the determination of grants ; the employment of Missionaries ; the duties of the Superintendents. As these are subject to continual modification, it is proper here only to give the leading principles by which the Committee is guided.

1. Mission stations are put upon the list on application by the Presbytery in which they are located. All mission stations, whether receiving grants or not, shall be so reported.

2. Several stations in an extended district may be associated to form a mission field or district, which is dealt with collectively when supplied by one missionary continuously.

3. Grants are made at a fixed rate per Sabbath to each field, and are payable only for the number of Sabbaths in which they have been supplied.

4. The Committee is responsible only for the grant promised, and each field is required to pay per Sabbath such portion of the salary as the Presbytery may determine.

5. The Committee meets in the spring and revises the list of Home Missions and Augmented Congregations in view of the reports and applications from Presbyteries, and then fixes the grants for the year. In the autumn a meeting of the sub-committee is held, when changes may be made on the lists and in the grants.

6. Forms for applications and for reports are provided, embodying all the information desiderated, and are sent to Presbyteries.

7. The Committee forms an estimate of the amounts required for Home Missions and Augmentation, and apportions them equably among the Presbyteries of the Church.

8. The Missionaries consist of Ministers, Theological and other Students, Catechists, all of whom must be recommended by a Presbytery before being employed or allowed to receive any portion of the grants.

9. These labourers are distributed among the Presbyteries as they may be applied for. When a Missionary is appointed to a

Mission district for a continuous term of two or more years, this is done by the joint action of the Committee and Presbytery. Such Missionaries, if Ministers, have their names put on the roll of the Presbytery employing them.

10. Superintendents of Missions are appointed for large districts, to co-operate with and subject to the direction of the Presbyteries included in their district. The Committee is responsible for their salaries and expenses. The functions of such labourers are determined by the General Assembly.

11. To prevent misunderstanding the following form of agreement has been provided, to be furnished to Missionaries entering upon their fields when at a distance :—

It is hereby certified that on the _____ day of 18 ____ Mr. _____ (minister, licentiate, or student), was appointed and commissioned by the Home Mission Committee of the Presbyterian Church in Canada, to proceed to the (city or town) of _____, and there await and receive instructions from the Presbytery of _____, regarding work in the mission field there, for the term of _____ (months or years) from the above mentioned date. The terms of appointment are : (1) That in consideration of such service rendered in accordance with instructions of the Presbytery, the said Mr. _____ shall receive salary at the rate of at least \$ _____ per week, with board, payable when a written report of his labors has been given in to the Presbytery, and has been approved by them ; (2) That such salary shall consist of contributions from the mission field as the Presbytery may determine, and of the grant made from year to year by the General Assembly Home Mission Committee to the station or stations in which the labour is performed ; but the Committee is not responsible for any part of the salary beyond said grant, and the missionary must look to the people for the payment of what is promised by them through the Presbytery ; (3) That the travelling expenses from _____ to _____, amounting to not more than _____ dollars, shall be paid from the Home Mission Fund of the General Assembly ; (4) That if service is not rendered for the full term as above specified (cases of sickness or other necessity excepted), the travelling expenses shall be deducted by the Presbytery from the salary coming to the missionary.

WM. COCHRANE, *Convener.*
..... *Missionary.*

AUGMENTATION SCHEME REGULATIONS.

BY WHOM ADMINISTERED.

I. The Augmentation fund shall be administered by a sub-committee of the Home Mission Committee, with a Secretary appointed by the General Assembly.

HOW FUNDS ARE TO BE PROVIDED.

II. (1) The funds for Home Mission work proper and for Augmentation of Stipends shall be kept distinct and congregations are instructed to contribute separately to these two objects.

(2) It is hoped also that the fund will be largely increased by generous contributions from individual members of the Church whom God hath prospered.

HOW THE LIST SHALL BE MADE UP.

III. (1) The list of Augmented Congregations shall embrace only such charges as have pastors duly called by the people and inducted by the Presbytery, and as in the judgment of the Presbytery are entitled to assistance in support of the ministry.

(2) New congregations formed by Presbyteries in consultation with the Augmentation Committee as hereinafter provided (Sec. VII., 2), and vacant congregations requiring aid when settled.

GENERAL CONDITIONS IN ORDINARY CASES.

IV. The following general conditions shall be observed with regard to congregations to be placed on the list in ordinary cases, viz :

(1) Congregations to be placed on the list shall (a) contribute towards the minister's stipend at least \$400 per annum, and a manse or rented house, or make an allowance of \$50 per annum towards house rent ; (b) they shall also contribute at the rate of not less than \$4.50 per member in full communion for ministerial support, and (c) they shall, in addition thereto, contribute to the Schemes of the Church.

NOTE.—(a) In the case of congregations in which the families reported are more numerous than the members in full communion, the contribution shall be at the rate of not less than \$4 50 per family.

NOTE.—(b) In calculating the contribution per communicant or per family, congregations which provide a manse or rented house shall be credited with \$50 per annum, in addition to the amount of salary paid.

(2) Congregations having settled pastors (at 1st Oct., 1883) and so situated as to forbid the application of the rule requiring a minimum contribution of \$400 and a manse or rented house, or an allowance of \$50 per annum for the same, and a minimum rate of \$4.50 per communicant (or family), shall be admitted to a place on the list on a lower scale of payment to be afterwards determined ; the Committee, acting in conjunction with Presbyteries, to prepare a list of such congregations and to submit it to the General Assembly for approval.

GENERAL CONDITIONS IN MANITOBA AND THE NORTH-WEST.

V. The following general conditions shall be observed with regard to congregations in Manitoba and the North-West Territories, viz :

Congregations to be placed on the list (a) shall contribute to the minister's stipend at least \$500 per annum ; (b) they shall also contribute at the rate of not less than \$4.50 per member in full communion, or at the rate of \$4.50 per family, if the number of families exceeds that of communicants, and (c) they, in addition, shall contribute to the Schemes of the Church.

GENERAL CONDITIONS IN CASES OF CITIES AND TOWNS.

VI. The following general conditions shall be observed with regard to congregations in cities, and in towns where the cost of living is exceptionally high, viz :

Congregations to be placed on the list (a) shall contribute to the minister's stipend at least \$500 per annum and a manse or rented house, or an allowance of \$100 per annum for the same ; (b) they shall also contribute at the rate of \$4.50 per communicant, or at the rate of \$4.50 per family, if the number of families exceeds that of communicants, and (c) they shall in addition contribute to the Schemes of the Church.

SPECIAL CONDITIONS TO BE OBSERVED BY PRESBYTERIES AND COMMITTEE.

VII. The following special conditions shall be observed by Presbyteries and the Committee, before admitting a congregation to a place on the list, viz :

(1) In view of exceptional circumstances in certain cases, as for instance, where there is not full work for a minister on account of the small number of families in a locality, or on account of the proximity of another congregation, or where there might be a re-arrangement of congregations, so as to secure greater economy and efficiency in carrying on the work, the Committee, after correspondence with Presbyteries, shall have discretionary power to withhold aid or to grant less than the full amount required to make the stipend \$750 and a manse, and Presbyteries are instructed, where in their judgment the circumstances require it, to make application for a reduced grant.

(2) The Committee is empowered to withhold until next General Assembly supplement in cases where Mission Stations have been erected into pastoral charges, or where existing congregations have been divided, if, in the judgment of the Committee, it be undesirable to make such grant.

(3) Before a settlement shall take place in any congregation requiring aid the congregation shall be visited by the Presbytery, with a view to increase the contributions of the people, and the result of the visitation shall be reported to the Committee, who may withhold grants, if they are not satisfied, till the General Assembly has given judgment in the case.

(4) All congregations requiring aid shall be visited by Presbyteries annually between October and March, with a view to secure increased contributions, and the result of the visitation (with the

Presbytery's judgment thereon) shall be reported to the Committee.

(5) No grant shall be made to any congregation for the year succeeding the March meeting of Committee, where arrears of stipend are reported as due on the 31st December preceding, until such arrears of stipend have been paid.

PRINCIPLES OF DISTRIBUTION IN ORDINARY CASES.

VIII. The principles of distribution of the fund in ordinary cases shall be as follows :

(1) Provision shall be made for ministers of congregations on the ordinary list, so that they shall receive a stipend of \$750 per annum, and a manse or rented house, or an allowance of \$50 per annum for the same ; but beyond that amount the Committee shall be empowered to recognize exceptional liberality on the part of any augmented congregation.

(2) No minister of a congregation on the ordinary list shall receive more than \$300 per annum by way of supplement, save where there is exceptional liberality on the part of the congregation interested, and such liberality shall be first recognized in the case of congregations where under the regulations the stipend would be only \$700 and a manse, so that their ministers may receive \$750 and a manse.

(3) The general principles above stated shall be limited by the special condition recited in Sec VII, 1.

PRINCIPLES OF DISTRIBUTION FOR MANITOBA AND THE NORTH-WEST.

IX. The principles of distribution for Manitoba and the North-West Territories, shall be as follows :

(1) Provision shall be made for ministers in Manitoba and the North-West, so that they may receive a stipend of \$950 per annum ; it being understood that where a manse is provided \$50 per annum shall be deducted from the supplement ; but this shall not be applied so as to reduce the stipend of any of the ministers now (June, 1884) settled in augmented charges.

(2) No minister of any augmented congregation in Manitoba or the North-West shall receive more than \$400 per annum by way of supplement, save in cases where there has been exceptional liberality on the part of the congregation interested, and where ministers are only in receipt of a stipend of \$900 per annum ; in which case, if the funds permit, the whole stipend may be made \$950 per annum.

(3) In British Columbia and in special cases in the North-West Territories, the Committee, subject to the sanction of the General Assembly, may grant aid so as to make the stipend more than \$950 per annum.

(4) The above principles shall be subject to the conditions recited in Sec. VII, 1.

PRINCIPLES OF DISTRIBUTION IN CITIES AND TOWNS.

X. The principles of distribution in case of cities, and towns where the cost of living is exceptionally high, shall be as follows :

(1) Provision may be made, *at the discretion of the Committee*, so that ministers of congregations requiring aid in cities and in towns where the cost of living is exceptionally high, may receive a stipend up to \$1,000 per annum, with an allowance of a sum not exceeding \$300 per annum for house rent where there is no manse.

(2) No minister of a congregation so situated shall receive more than \$400 per annum by way of supplement, save in cases where there has been exceptional liberality on the part of the congregations interested, in which case, if the funds permit, the Committee may, if it see cause, make an increase of not more than \$100 in the case of ministers who would otherwise only receive a stipend of \$1,000, without allowance for manse.

(3) The above principles shall be subject to the conditions recited in Sec. VII., 1.

XI. The amount of aid to be given to congregations on the list, when vacant, shall be determined by the Committee; such aid to be limited to congregations contributing less than \$600 per annum (and in British Columbia and the North-West Territories less than \$750 per annum) for salary when having settled pastors.

BOARD OF MANAGEMENT OF THE CHURCH AND MANSE BUILDING FUND.

*Incorporated by Dominion Statutes, 46 Vict., Ch. 97;
and 51 Vict., Ch. 107.*

REGULATIONS ADOPTED BY THE GENERAL ASSEMBLY, JUNE, 1887.

1. The Fund shall be called The Church and Manse Building Fund of the Presbyterian Church in Canada for Manitoba and the North-West.

2. The amount to be aimed at in the first place shall be one hundred thousand dollars (\$100,000); the Fund shall be raised by subscriptions and bequests.

3. The management of the Fund shall be entrusted to a Board of fifteen members, twelve of these to be appointed annually by the General Assembly. The other three of the Board shall be the Superintendent of Missions for Manitoba and the North-West, the Convener of the Home Mission Committee of the General Assembly, Western Section, and one member to be appointed by the said Committee. The Board shall have power to fill any vacancies made by death or resignation until the meeting of the next General Assembly thereafter. The usual place of meeting of the Board shall be at Winnipeg.

4. All applications for aid in the erection of churches or manses shall be made to this Board through the Presbytery within whose

bounds the congregation is situated, and before being considered by the Board must be recommended by the Presbytery, but the Board shall be sole judge as to the merits of the application, and the nature and amount of aid to be given.

5. The money constituting the Fund shall be, at the discretion of the Board, either invested, and the revenue accruing therefrom given in the form of grants to congregations to assist in the erection of churches or manses, or the capital shall be employed to make loans or grants to such congregations.

6. Such loans shall be for a limited number of years, and at a moderate rate of interest. For good reasons the Board may remit the interest.

7. The assistance given, when in the form of a grant, shall not exceed one-fifth of the total cost of the building; and when in the form of a loan shall not exceed fifty per cent. of the cost, unless in either case the circumstances are by the Board deemed exceptional. The money shall be payable only when the building can be used for service, in the case of grants. In the case of loans the money voted may be paid in instalments as the work of construction advances. No grant, however, is to be made or loan effected until the Board is satisfied that a valid title to the property, or a bond to that effect, has been secured by the congregation, and that the deed is in the form approved by the General Assembly.

8. It shall be competent for the Board, with the approval of the General Assembly, to make changes in these regulations, but such changes shall have due regard to the proper preservation of the capital entrusted to the Board.

9. The Board shall report its transactions annually to the General Assembly.

BOARD OF FRENCH EVANGELIZATION.

The following regulations have been tentatively adopted by the Board :—

1. The operations of the Board of French Evangelization shall have respect :

(1.) To colportage in any district of the Dominion where the population is wholly or partially French.

(2.) To mission schools in any district where there is no efficient public school open to French Protestants, and where a sufficient number of scholars can be secured to warrant their establishment; also the mission schools at Pointe-aux-Trembles, or at such other places as may be deemed desirable.

(3.) To mission stations wholly or partly French, which, having been recommended by Presbyteries and approved by the Board, have been placed on the list of aid-receiving stations; provided always that no application for aid shall be entertained by the Board on behalf of any station unless the Presbytery of the bounds shall have made arrangements with the people for

contributing according to their ability to the salary of the missionary, and the Presbytery shall see to the implementing of such engagements.

(4.) To congregations wholly or partly French, not self-sustaining, but prepared to contribute at least \$200 per annum, at the rate of at least \$2.25 per communicant, and in which, in the judgment of the Presbytery, a pastor is desirable,—such congregations having made application to the Presbytery of the bounds and furnished satisfactory information in regard to their statistics, financial position and prospects, and having received the approval of the Presbytery (which application and information shall also be laid before the Board) may be placed on the list of congregations receiving grants.

Cases in which the application of this rule appears to affect injuriously congregations now on the list or seeking to be placed on it, shall be reported to the General Assembly and grants made only when its sanction has been given

(5.) To mission stations and congregations, wholly or partly French, reported by Presbyteries, but not receiving aid.

II. The list of aid receiving mission stations and congregations shall be revised annually at a meeting of the Board held in..... previous to which applications must be made by Presbyteries for grants for all fields within their bounds.

III. The list of labourers shall consist of colporteurs, teachers, students, licentiates and ordained ministers of this Church speaking the French language. Each of these must be recommended to the Board by some Presbytery, except in the case of teachers.

IV. The Board shall prepare and send to missionaries blank forms for their reports so as to ascertain the peculiar circumstances, necessities and general state of the mission stations and congregations throughout the Church.

V. The Executive shall consider the reports thus rendered and distribute the missionaries among the Presbyteries, as in view of the detailed information before them, may be deemed advisable.

VI. Missionaries in fields receiving aid from the funds of the Board shall be paid at the following rates:

1. Colporteurs, a minimum of \$30 per month, including travelling expenses.

2. Students, at the rate of \$35 per month for the summer, with travelling expenses to the field. In cases where the field is upwards of 150 miles from the place of departure, a portion of the travelling expenses from the field may also be paid.

3. Licentiates or ordained ministers, not inducted into the pastoral charge, at a minimum rate of \$8 per Sabbath.

4. Ministers ordained and regularly inducted into the pastoral charge hereafter at the rate of \$750 per annum with manse,—except in cities or large towns, when on application duly made by the Presbytery, it may be increased to \$1000, with an allowance for house rent.

5. That the salaries of ordained missionaries appointed by the Board to a field for a term of not less than one year, be fixed after consultation with the Presbytery of the bounds.

VII. The Board shall not be responsible for the salary of missionaries beyond the amount of aid promised by it to the stations or congregations, and for the time during which they may have labored in said stations or congregations.

VIII. The Board shall prepare a full annual report of its operations, to be submitted to the General Assembly, and shall publish from time to time such information as may serve to call forth the interest and liberality of the Church.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

TERMS OF AMALGAMATION—MARITIME PROVINCES.

1. Those ministers now on the fund of the Ministers' Widows' and Orphans' Fund of the late Presbyterian Church of the Lower Provinces, shall continue to pay the same amounts per annum as at present, viz :

Class 1.	Class 2.	Class 3.-
\$8.	\$12.	\$16.

2. Those ministers now upon the fund of the late Synod of the Maritime Provinces in connection with the Church of Scotland, who have been paying the ministerial rate of \$12 per annum, with a rate from their congregations, may continue to pay in the same manner ; or, if they prefer, they may pay at the rate of \$16 in lieu of both. Those ministers of that body who have been paying only the ministerial rate of \$12, may continue to pay at the same rate and shall be in the same position as those on the second class of the fund of the late Presbyterian Church of the Lower Provinces ; but it shall be open to them up to 1st July, 1883, to join the higher class, paying thenceforward at the rate of \$16 per annum.

3. Widows and Orphans now upon the Ministers' Widows' and Orphans' Fund of the late Presbyterian Church of the Lower Provinces, and any who may come upon it when amalgamated, shall, (subject to such changes as may be made in a regular way) receive the following amounts per annum :

Class 1.	Class 2.	Class 3.
Widows, \$75.00	\$112.50	\$150.00

If a widow be on the highest class, she shall receive in addition for one child, \$20, for two, \$36, for three, \$50, and \$10 for each additional child, and, if she be on either of the other classes, in the same proportion. In the event of the decease of both parents, if there be one orphan, the Board shall pay for the benefit of such

orphan, two-thirds of the amount payable to widows in each class, and for the highest class, if there be two orphans, \$25 shall be added to the amount; if there be three, \$20 more; if there be four, \$17.50 more, and \$12.50 for each additional orphan, and the other classes in proportion, to be continued in each case till they reach the age of 18.

4. Widows and orphans now upon the fund of the late Synod of the Maritime Provinces receiving on account of both ministerial rates and congregational contributions, and those who hereafter may come upon the fund when amalgamated entitled to receive on account of both, shall receive at the highest rate received by the widows and orphans on the other fund.

5. Widows and orphans on said fund now entitled to receive the rate allowed for ministerial contributions alone, shall hereafter receive at the same rate as widows and orphans on the second class of the fund of the late Presbyterian Church of the Lower Provinces.

6. In all other respects, all connected with either fund shall be subject to the rules that may be adopted now or hereafter for the future management of the fund.

7. Ministers under 40 years of age now on the roll of the Synod of the Maritime Provinces, and those ministers of the late Synod of the Maritime Provinces in connection with the Church of Scotland, who did not enter the union, (and any ministers now in connection with them) not now upon either of the funds, shall have the privilege of joining the united fund up till 1st July, 1883, on the following terms:—

That they pay the arrears due according to the class on which they choose to enter, from the time they should have entered up till four years rates, and thenceforward the annual rate, but they may pay the amount of arrears in instalments of \$10 per annum for the higher class and \$5 for the lower, with interest on the balance due.

8. The cases of those 40 years of age and over, not now on the fund, as in No. 7, shall be made the subjects of special arrangement.

The fund, when amalgamated, shall be called "The Ministers' Widows' and Orphans' Fund of the Synod in the Maritime Provinces of the Presbyterian Church in Canada."

RULES FOR THE MANAGEMENT OF THE FUND.

I. The management of the fund shall be entrusted to a committee of 12, five of whom shall be a quorum, who shall elect their Chairman, Secretary and Treasurer, and who shall be the Trustees of the fund, in whose name all obligations shall be taken; the said committee to be nominated by the Synod of the Maritime Provinces and appointed by the General Assembly annually, the ministerial members of the committee to be contributors to the fund.

II. The Trustees shall meet by notice from the chairman, through the Post Office, to each member, at least one week before the time of meeting, or by regular adjournment from one meeting to a specified date.

III. It shall be the duty of the Secretary to keep a regular minute of all the proceedings of the Trustees, and also a record book in which shall be inscribed a correct record from the schedules forwarded to him, of the names and dates of birth, of all ministers contributing, the names and dates of birth of their wives and children, the names of widows and orphans in receipt of aid, and such other statistics as may be required, and he shall also prepare an annual statement to be submitted to the Synod and General Assembly of such changes as may have taken place during the year preceding in the statistics of the ministers contributing, and their families, through admissions, marriages, births, deaths, or the like.

IV. The Treasurer shall every year prepare an account to be laid before the Synod and General Assembly, of the sums of money received and expended since the previous statement, and also a general statement of the funds and effects in the hands of the Trustees.

V. Ministers ordained by any Presbytery of the Synod of the Maritime Provinces, or ordained over congregations which did not enter the union, may be admitted to the benefits of the scheme by entering on or previous to the second 1st July following ordination and paying the regular rates from that date. But should any one neglect doing so at that time he may join any time within three years after, by paying arrears from that date with interest.

VI. Each applicant shall be required to furnish the committee in writing with a statement of the date of his birth, and if married of the date of his wife's birth, and also a statement of the name and date of the birth of each of his children under 18 years of age.

VII. There shall be two classes of beneficiaries, and every person on becoming a member shall signify which class he chooses; and the choice being once made, he shall not afterwards have the power of rising to the higher class; but he shall at any time have the liberty of taking the lower class, it being understood that no part of the sum already paid or due by him can be returned or abated to him, and that his widow or orphan children will henceforth be entitled only to the annuity of the class then chosen by him.

VIII. Every person coming on the scheme shall pay annually, on or before the 1st July in each year, at the following rates:—

	Class 1.	Class 2.
Ministers under 35 years of age... ..	\$ 7 00	\$14 00
“ between 35 and 45	8 75	17 50
“ “ 45 and 50.....	10 50	21 00

The application of any minister over fifty years of age shall be made the subject of special consideration. In all future cases there shall also be chargeable a marriage equalizing tax for every year exceeding five that the minister's age exceeds that of his wife.

	Class 1.	Class 2.
Under 45.....	\$2 00	\$ 4 00
Under 60.....	4 00	8 00
Over 60.	6 00	12 00

The same to be paid on every subsequent marriage, except when he marries a widow already on the fund, with the understanding that the committee shall have power in special cases to remit or reduce the amount. In all cases he shall be bound to furnish a statement of the date of his own birth and of that of his wife.

IX Members not making payment of their annual rates on or before the 1st July in each year, shall be subject to the following fines :—

Class 1.	Class 2.
10 cts.	20 cts.

for each month thereafter until payment be made; and those who neglect payment for four full years, shall from that period cease to be members, and shall forfeit all privileges connected with the fund, and shall have no claim to the money they have paid into it. Intimation shall in all cases be sent to ministers in arrears before they shall be cut off from the benefits of the fund.

X. As soon as correct tables for the purpose can be prepared, members shall be entitled at any time to redeem their annual rates, payable for life, by the payment of a single sum at once, or to commute them into an increased annual payment, to cease on their completing the 60th or 65th year of their age.

XI. The annuities for widows shall be as follows :—

Class 1.	Class 2.
\$75 00	\$150 00

But in order to enable the widow to recover an annuity, six payments of annual rates shall be made, such payments so far as they have not been made, to be deducted yearly from the annuity.

XII. Annuities to widows shall be payable half-yearly on the 1st January and 1st July of each year, commencing at the first of these dates succeeding the husband's death, and ending at the term succeeding the death of the widow or her subsequent marriage.

XIII. There shall also be payable to each orphan child of any member the sum of twenty dollars, when on the highest class, until such child shall reach the age of 18, and for those on the other class in the same proportion. In the event of the decease of both parents, if there be one orphan, the Board shall pay for

the benefit of such orphan \$100 for those on the highest class, and \$20 for each additional orphan, and for those on the other class in proportion, to be continued in each case till they reach the age of 18. In the case of orphans over eighteen years of age whose fathers died while paying into the fund, incapacitated either physically or mentally for earning their own living, the committee shall have the power of continuing annuity for such time and to such an amount as they may see fit.

XIV. The funds, so far as they are not required for immediate application or expenditure, shall be invested in security upon real estate or in savings banks or Government or city securities, or in any of the chartered banks of the Dominion, in the name of the trustees.

XV. There shall be an investigation of the funds of the institution every fifth year, and a revision of the rates, when the amount of annuities to widows and orphans may be increased or diminished as the state of the funds will warrant, or the amount of the annual rates may be altered. But no alteration in these shall take place at other times.

XVI. No alteration in these rules shall be made until considered by the Committee and the proposed alterations be submitted to a meeting of those in full standing as contributors, and adopted by a majority of those present, and afterwards submitted to Synod and Assembly and approved by them.

XVII. All differences or disputes that may arise in regard to sums due shall be referred to arbitrators, of whom the Trustees shall name and elect one, the other party one, and if necessary a third to be chosen by these two, being persons not beneficially interested directly or indirectly in the funds of the institution.

XVIII. In the case of any minister a widower or unmarried, having made 40 payments and having reached the age of 70 years, on his agreeing to relinquish all claim upon the fund, he shall be entitled to receive the sum of \$300 when on the highest class, and \$150 when on the lowest.

XIX. In the event of any minister or professor ceasing to be a minister or professor of the Church by resignation, deprivation, or in any other way, it shall nevertheless be in his power to uphold and continue the right and interest of his widow and children to participate in the benefits of the fund, by making regular payment of all sums payable under these regulations.

XX. Every minister on the fund shall be required to furnish annually to the Secretary a notice of the changes in his family, by birth, death or marriage, which shall be duly entered on the Record Book.

XXI. The annuities payable to widows and orphans being intended as alimentary provisions, form no part of the estate of the contributor, and shall not be assignable or subject to arrestment or other legal proceedings at the instance of creditors, but shall

be paid only to the widows, and the tutors and guardians of the children, and in case the widow shall be under any legal or natural disability, or in case the children shall have no tutors or guardians, it shall be competent for the Trustees of the Widows' Fund to name two or more persons as trustees to manage and apply the annuities in such a manner as shall appear to them to be most for the benefit of such widows or children.

XXII. Ministers ordained elsewhere and being inducted in congregations of the Synod of the Maritime Provinces, or in congregations of the late Synod of the Maritime Provinces in connection with the Church of Scotland, which did not enter the union, or entering the service of either Church as missionaries or professors, shall have the privilege of joining the scheme on the terms laid down for ministers at present inducted, but not now upon the fund. See Nos. 7 and 8 of terms of amalgamation. Provided that application be made on or before the second 1st July after their induction in this part of the Church.

AGED AND INFIRM MINISTERS' FUND IN BOTH THE EASTERN AND WESTERN SECTIONS OF THE CHURCH.

REGULATIONS ADOPTED BY THE GENERAL ASSEMBLY, AT
WINNIPEG, JUNE 15, 1887.

1. The Fund shall be sustained by annual congregational contributions, ministers' rates, donations and bequests.

2. The invested capital shall not be trenched upon for the purpose of paying annuities, and bequests made to the Fund shall be added to the capital, unless otherwise ordered by the Testator.

3. Settled Pastors, Ordained Missionaries, Home and Foreign, Professors in Colleges, and Church Agents, shall, in order to participate in the full benefit of the Fund, pay into it an annual rate of one half per cent. on their professional income, after deducting house rent where no manse is provided.

4. When a minister resigns his pastoral charge without leave from the General Assembly to retire, but continues in the service of the Church as a preacher, he shall pay into the Fund an annual sum of eight dollars, otherwise his annuity shall be only in proportion to the time of his service as a pastor.

5. When a minister resigns and transfers his service to another Church or gives himself to another vocation, he shall forfeit all claim to benefit from the Fund beyond the repayment of one-half the amount paid by him into the Fund. The Assembly may, however, grant the application of such minister to retain his claim to benefit corresponding to the number of his years of service in the ministry of this Church, on the following conditions :—(1) That he shall pay an annual rate of fifteen dollars. (2) That he shall submit to the judgment of the Assembly on any application which he shall subsequently make for benefit on the ground of age and infirmity.

6. The rates shall be paid on or before the first of November in each year.

7. Ministers who have not complied with number three of the regulations, and may wish to do so, shall pay the prescribed rate with interest thereon, from the date of their ordination or of their becoming ministers of our Church; provided always that such rates shall not be required farther back than 1877, and any such minister who may fail to comply with the regulation previous to June 1, 1888, shall after that date be allowed to do so only by permission of the Assembly.

8. The regular procedure with a view to the retirement of a minister and placing his name on the list of beneficiaries is as follows:—(a) When a minister, from age or infirmity, proposes to retire from the active duties of the ministry, he makes application in writing to the Presbytery, furnishing whatever information may be necessary. And in case of infirmity, a satisfactory medical certificate. The Presbytery, thereupon, visits his congregation and summons them to appear by Commissioners at a subsequent meeting, that they may be heard for their interests, and that the Presbytery may confer with them anent a retiring allowance to their minister, to take effect on the acceptance of his resignation, and any other matters affected by his proposed retirement. It then considers the whole matter, records its judgment, and sends up the minister's application, its own judgment thereon, and all relative documents to the General Assembly, through the Assembly's Standing Committee on the Aged and Infirm Ministers' Fund, which shall carefully consider them and transmit them, with its own opinion in reference to the case, to the Assembly for final determination. (b) When a minister has obtained permission of the General Assembly to retire from the active duties of the pastorate on account of age or infirmity, he shall be entitled to an annuity only on application of his Presbytery, such application to include all necessary information.

9. When a minister is allowed by the General Assembly to retire after ten years' service, he shall receive an annuity of one hundred and fifty dollars (\$150) with five dollars additional for every year of service beyond ten up to forty years if the state of the Fund permits.

10. A minister who has not paid the annual rate into the Fund shall receive only one-half the amount to which he would otherwise have been entitled.

11. When a minister is allowed to retire after less than ten years' service in this Church, his case shall be made the subject of special consideration by the Assembly.

12. When a minister's health is impaired, but not so much as to render him wholly unable to discharge the duties of his profession, the Committee may grant him half the allowance to which he would be entitled in case of complete disability.

13. When a minister admitted to the benefit of the Fund on account of infirmity recovers his health sufficiently to engage

actively in remunerative employment, the annuity shall be reduced or discontinued.

14. When a minister who has paid rates to the Fund, attains the age of seventy years, he may claim the privilege of retiring from the active duties of the ministry and being placed upon the Fund.

15. When a minister is mainly dependent upon his annuity from this Fund, the Committee shall have power, say, after careful inquiry, to grant such an additional allowance as the condition of the Fund will permit, in no case to exceed seventy-five dollars a year.

16. When a minister is removed by orderly translation, from one Section of the Church to another, he shall from the date of translation, pay his rate into the Fund of the Section to which he is translated, and he shall have a claim to an interest in it, on his retirement by leave of the Assembly, to the full extent of the period of his service in both Sections.

17. Annuities shall be paid in either quarterly or half-yearly instalments.

Form of Application for leave of General Assembly to retire from the active duties of the Ministry, with a view to benefit from the Aged and Infirm Ministers' Fund. (*To be accompanied by a Medical Certificate, if the Applicant is under seventy years of age.*)

TO THE PRESBYTERY OF.....

Desiring, on my retirement from the active duties of the Ministry, to be admitted to benefit from the Aged and Infirm Ministers' Fund, I hereby request the Presbytery to take the steps that are necessary in order that the sanction of the General Assembly may be given to my retirement. I submit the following particulars for the information of the Assembly :

NAME IN FULL	AGE.	DATE OF ORDINATION.	PARTICULARS OF MINISTERIAL SERVICE.		REASONS OF RETIREMENT.
			NUMBERS OF PLACES.	TIME IN EACH.	
			Total period of Service.....	Years.	

Dated atthis..... day of.....18

Signature of Applicant.

COMMITTEE ON SUPPLY OF VACANCIES.

THE FOLLOWING REGULATIONS HAVE BEEN ADOPTED BY THE
GENERAL ASSEMBLY SUBJECT TO AMENDMENT.

I. On a charge becoming vacant the Presbytery's Convener on Home Missions, the Moderator *pro tem.* of the vacancy, with another member specially appointed by the Presbytery, shall be a committee, with whom the Elders of the charge, or any committee of supply that may be appointed by the congregation shall co-operate in securing supply for the pulpit—the Moderator *pro tem.* of the vacancy being the Convener of the Committee.

II. The Presbytery shall approve of the amount to be paid for supply, regard being had to the amount paid for stipend before the vacancy occurred, and shall communicate the same to the congregation; but the amount shall in no case be less than ten dollars per week, with board and lodging; in the case of congregations receiving supplement the grant shall be continued during the vacancy to such an extent as to admit of this sum being paid.

III. Licentiates and ordained ministers without charge shall be regarded as having the first choice for employment, but the committee of supply shall be at liberty, with the sanction of the Presbytery, to secure the services of ministers in settled charges as often as may be deemed desirable—licentiates and ordained ministers without charge being commended as supplies for their pulpits in their absence.

IV. No student shall, under ordinary circumstances, be appointed to supply a vacancy before he is licensed.

V. A licentiate or ordained minister without charge shall be appointed to a vacancy for not less than one month, when thought practicable and expedient, and shall be required to labour in the field, conducting public worship on the Sabbath and prayer meetings in the course of the week, teaching Bible classes, assisting in Sabbath School work, visiting families, and especially the sick, and he shall submit to the Presbytery a written report of his labours.

VI. Arrangements shall be made for hearing not more than six ministers in succession in any vacancy, and if a call is not given after candidates have been heard, the Presbytery's Committee shall meet with the congregation in order to hear their views and give such counsel as may be necessary.

VII. Committees of supply shall report at each ordinary meeting of Presbytery, regarding the supply secured and the prospect of a settlement, and should six months elapse and no movement be made towards giving a call, the Presbytery shall, if they deem it in the interests of the congregation, appoint a minister to take the pastoral oversight of the congregation for a period of three months, provided always that the congregation shall be at liberty to secure from time to time the services of any

minister whom they desire to hear. If at the end of this period the congregation are still unprepared to call a minister, the Presbytery may take a similar appointment for another period of three months, and again counsel with the congregation. If the congregation are still unprepared to call, further appointments shall be made until a settlement is effected.

VIII. Apart from the hearing of ministers a vacant congregation is, of course, at liberty to appoint a committee to nominate a minister to whom, if fully persuaded of his fitness for the pastorate, the congregation may extend a call.

The names of applicants must be certified by some Presbytery to secure their being placed on the Roll.

When an applicant under appointment accepts a call, he is to give notice at once to the clerk of the committee, but he shall be required to fulfil the appointments already made, unless relieved by the Presbytery or Presbyteries to whose bounds he has been designated.

All communications in regard to vacancies and settlements on the part of Presbyteries, and applications for employment, or notices of withdrawal on the part of probationers, should be sent at least THREE WEEKS before the end of each quarter, according to the scheme, to Rev. R. Torrance, D. D., Guelph.

Applicants should duly advise the Clerk of their P.O. address three weeks before the close of each quarter, so that there may be no delay in forwarding them a copy of the printed scheme.

They should apply to Presbyteries immediately on the receipt of the scheme for the quarter for their appointments, as unless they do so, these may be given to others.

Presbyteries have been enjoined by the General Assembly and by two Synods of the Western Section to send in reports of all vacancies in their bounds for full or partial supply, and the Committee will not give appointments to probationers certified by a Presbytery not thus reporting.

MODEL TRUST DEEDS.

FORM OF DEED FOR NOVA SCOTIA.

This indenture made day of in the year
of our Lord, one thousand eight hundred and between
(*name of grantor*) of in the County of (*occupation*)
and wife of the said of the first part, and
of in the County of Trustees, as hereinafter
mentioned, of the second part. Whereas by the laws of this
Province any religious society or congregation of Christians in
Nova Scotia, having occasion to take a conveyance of land for
any purpose in connection with such society or congregation are
entitled and empowered so to do ; and whereas the Presbyterian

Congregation of in connection with the Presbyterian Church in Canada have occasion to take a conveyance of the lands and premises hereinafter described; and whereas, in pursuance of Section Seventeen of Chapter Fifty of the Revised Statutes of Nova Scotia (third series), the said parties of the second part have been appointed by the said Presbyterian Congregation of

Trustees for the purposes hereinafter mentioned. Now, this Indenture Witnesseth, That the said party of the first part, in consideration of the sum of of lawful money of Canada, to him well and truly paid by the said parties of the second part, the receipt whereof is hereby acknowledged, hath given, granted, bargained, sold and conveyed, and by these presents doth give, grant, bargain, sell and convey unto the said parties of the second part, and their successors in office, all and singular that certain parcel or tract of land and premises, situate, lying and being

(here insert description of property)

to have and to hold the said parcel or tract of land, with the appurtenances and privileges thereto belonging, to them the said parties of the second part, and their successors in the trust, as hereinafter appointed forever. Upon trust, nevertheless, that is to say: upon trust for the site of a Presbyterian Church (*Manse and Burying Ground if necessary*), and to permit the Presbyterian Congregation aforesaid or any person or persons in its behalf, who may be about to erect such

for the said congregation, free access to the said land, for the purpose of erecting the same, and after the same is erected, for the proper and needful reparation of the same from time to time, and upon further trust, at all times hereafter to permit the minister of the said congregation, or any duly accredited minister, with the sanction of the Kirk Session of the said congregation, to preach and perform religious services in the Church erected, or to be erected, upon the same. And it is hereby declared, that in the event of the death, removal, resignation, withdrawal, or dismissal from membership with the said Presbyterian Congregation at

aforesaid, of any of the said parties of the second part, or their successors, Trustees in this trust, then in any of such cases the said congregation at a meeting duly called in pursuance of Section Seventeen of the Chapter hereinbefore mentioned, shall and may appoint a person or persons in the room and place of such of the said parties of the second part, and their successors, as may die, remove, resign, withdraw or be dismissed as aforesaid, such Trustees so named and appointed by the said congregation being members in full communion with the said Church, and resident within the bounds of the said congregation, and such persons so appointed, and their successors, shall have the same powers, rights and duties, and be subject to the same trusts as the said parties of the second part, and such appointments shall be regularly recorded in the Minute Book of the said congregation, and such record duly signed by the Chairman and Secretary of the meeting at which such appointments are made, shall be taken and admitted as evidence of such persons being authorized Trustees in Law

and Equity, and such duly appointed Trustees, together with the Minister of the said congregation, shall form a Board for the transaction of the affairs of the said (*Church, Manse or Burying Ground, as the case may be*), at the meetings of which Board three members shall form a quorum, and be competent to transact the business of the said trust, subject to revision by any meeting of the said congregation, duly called as aforesaid, whose instructions the said parties of the second part, and their successors in this trust, shall be bound to carry into effect.

(*Insert the usual covenants if deemed necessary*).

In witness whereof the said parties have hereunto set their hands and seals the day and year first above written.

Signed, sealed and delivered,)
in presence of)

FORM OF DEED OF CONVEYANCE OF LAND TO TRUSTEES OF CON-
GREGATION FOR THE USE AND BENEFIT OF CONGREGATION.
NEW BRUNSWICK.

Congregation incorporated under provisions of Act of General Assembly of New Brunswick, 22 Victoria, Cap. 6; see also, Act 38 Victoria, Cap. 99, making valid and effectual the provisions of first named Act.

This Indenture, made the day of in the year of our Lord one thousand eight hundred and between (*name of party or parties conveying*) of in the County of and Province of New Brunswick, in the Dominion of Canada (*description of party conveying*) (*if party has wife add and wife of the said who becomes a party hereto in token of her relinquishment of dower and right of dower in the lands and premises hereby conveyed, and of all her interest and title to the same in law or equity*) of the first part; and (*Names of Trustees of Church*) being at the present time the Trustees chosen and appointed of (*here fill in name of Church of which they are Trustees*) being a body politic and corporate by the name of (*here fill in particularly the corporate name of Church*) and as such corporate body, of the second part. Whereas the Congregation of the Presbyterian Church (*here fill in the place, naming town or city, county, and Province of New Brunswick*) are a Congregation in connection with "The Presbyterian Church in Canada," and the above named persons of the second part are Trustees of said Congregation duly chosen and appointed under the provisions of the Act of the General Assembly of the said Province of New Brunswick, entitled "An Act for incorporating the Synod of the Church known as the Presbyterian Church of New Brunswick and the several congregations in connection therewith," passed in the twenty-second year of Her present Majesty Victoria, and which said Act and the several clauses and provisions of same are made applicable to the several congregations of said Churches in New Brunswick in connection or communion with the said "Presbyterian Church in Canada," by virtue of the Act of the General

Assembly of the Province of New Brunswick aforesaid, passed in the thirty-eighth year of Her Majesty Victoria, entitled "An Act respecting the union of certain Presbyterian Churches therein named," and whereas the said Trustees and their successors, to be chosen and appointed as by first mentioned Act is directed and mentioned, are by said first Act constituted a body politic and corporate in deed and name, and shall have succession for ever by such name as shall be specially given and named by such respective Congregation as the corporate name of such Congregation, the name of the said Congregation of which the said parties of the second part are Trustees as aforesaid, being specially named as (*here fill in particularly the corporate name of Church*); and the Trustees of such have power and capacity to purchase, receive, take, hold and enjoy for the sole use and benefit of the respective Congregation worshipping in the Church in the place aforesaid, and by whom the choice and appointment of such Trustees may have been made; and whereas the said Congregation of the said (*here fill in corporate name*) are desirous of purchasing and taking a conveyance of the lands and premises hereinafter mentioned and described, for the use and benefit of the Congregation of said respective Church aforesaid, in accordance with the provisions of the said first recited Act. Now this Indenture witnesseth, that the said party (*or parties*) of the first part, for and in consideration of the sum of lawful money of Canada, to him (*or them*) well and truly paid by the said the parties of the second part in their corporate capacity as Trustees aforesaid, the receipt whereof is hereby acknowledged, hath (*or have*) given, granted, bargained, sold and conveyed, and by these presents doth (*or do*) give, grant, bargain, sell and convey unto the said the Trustees of (*here fill in the name of Church*) and their successors, the following lands and premises situate, lying and being in the (*fill in place, County and Province*) and described as follows: (*here fill in description of lands*). To have and to hold the same, with all rights, privileges and appurtenances thereto belonging, unto the said the Trustees of (*here fill in corporate name of Church*) and their successors in office for ever, chosen and appointed as by said before recited Act of Assembly is directed and mentioned; for the use of the said respective Congregation aforesaid, according to and under the provisions of the said Act of the General Assembly, so passed in the twenty-second year of the reign of Her present Majesty.

(*If thought necessary, the usual covenants of warranty may be inserted as follows*):

And the said party of the first part doth for himself, his heirs, executors and administrators, covenant to and with the said, the Trustees of (*corporate name*) and their successors in office, that he is seized of the said lands and premises hereby conveyed, or intended so to be, as a good estate of inheritance, free from all incumbrance, and that he has good right and title to sell the same in manner aforesaid, and that he, his heirs, executors and admin-

istrators, will for ever warrant and defend the same unto the said the Trustees of (*corporate name*) and their successors for ever.

(*If grantors being more than one person, covenants as follows*) :

And the said A. B., C. D., etc., do for themselves, their respective heirs, executors, and administrators; covenant to and with the said the Trustees of (*corporate name*) and their successors in office, that they and each of them are jointly seized and possessed of the said lands and premises in said indenture or deed named and conveyed or intended so to be, as a good estate of inheritance, in fee simple, free from all incumbrance, and that they and each of them, their and each of their heirs, executors and administrators will for ever warrant and defend the same, unto the said the Trustees of (*corporate name*) and their successors for ever.

In witness whereof the said party (*or parties*) of the first part hath (*or have*) hereto set his (*or their*) hand and seal the day and year first above written.

Signed, sealed and delivered,)
in presence of

L. S.

It is not necessary that the party of second part should execute the deed, but if desirable to do so, it should be executed by the Chairman of Trustees signing his name as Chairman of Trustees, and affixing the seal of the Corporation.

E. G. A. B., Chairman of Trustees of [*Corporate Seal.*]
[*Corporate Name.*] by order of Trustees.

FOR THE PROVINCE OF QUEBEC.

On this day of one thousand eight hundred and eighty , before the undersigned Notary Public for the Province of Quebec, residing at the , came and appeared of the first part; and as "The Trustees of the Presbyterian Church at ," of the second part, which said parties declared unto me, said Notary, as follows: Whereas there exists at in the County of in said Province of Quebec, a congregation of Presbyterians, in connection with the Presbyterian Church in Canada; and whereas the said congregation desires to take a conveyance of the land hereinafter mentioned, and for that purpose (as appears by the minute of appointment hereto annexed, and signed by the parties and the undersigned Notary for identification) have—pursuant to the Act of this Province, intituled "An Act respecting the Union of certain Presbyterian Churches therein named," being chapter 62 of the 38th year of Her Majesty Victoria—appointed the parties of the second part Trustees, to take such conveyance under the provisions of said Act, and to hold and possess the same to themselves and their successors, by the name of "The Trustees of the Presbyterian Church at " under the provisions of said Act. Now, these present and I, the said

Notary, witness that the said party of the first part, acknowledged and confessed to have sold and conveyed; and by these present, doth sell and convey, with promise of warranty against all evictions and encumbrances, unto the said parties of the second part present and accepting thereof for themselves and their successors, in their capacity aforesaid, forever, the following property, to wit:

The parties of the second part declared to have a perfect knowledge of the said property, having seen and viewed the same previous hereto, and being satisfied therewith. The property sold was acquired by the party of the first part, as follows:

The said property is held under the tenure of . . . The party of the first part declared and covenanted that the said property is free and clear of all encumbrances whatsoever. To have, hold, use, and enjoy the said, sold premises unto the parties of the second part and their successors, in their capacity aforesaid, as their own proper freehold forever by virtue of these presents, and to enter upon and take possession of the property forthwith. The present sale and conveyance is thus made for and in consideration of the price or sum of . . . And it is hereby declared that the said parties of the second part and their successors shall hold the said lands for the sole use and benefit of the said congregation, as well for the site of a Church, Chapel, Meeting House, School, Manse, Glebe, or Burial Ground (as the congregation may direct), as for the support and maintenance of Public Worship and the propagation of Christian knowledge, according to the doctrines, discipline and modes of worship of the said Presbyterian Church in Canada. And upon further trust, that the said parties of the second part and their successors shall and will well and truly obey, perform and fulfil, and permit and suffer to be obeyed, performed and fulfilled, with respect to the said lands, and to any Church, or other building or buildings now erected, or to be erected upon said lands, or to any burial ground (if the said lands, or any part thereof, shall be used as a burial ground), the lawful orders and directions of, respectively, the said congregation, the Deacons' Court, if any, the Kirk Session of the said congregation, the Presbytery and the Synod, within whose bounds, and under whose inspection and ecclesiastical jurisdiction, the said congregation shall from time to time be, and the General Assembly, or other Supreme Court of the said Presbyterian Church in Canada, whether under its present name, or any other name it may from time to time hereafter assume; provided that, and so far only as such orders and directions are, and shall be, within the scope of the authority of such persons and bodies respectively, according to the laws, customs and usages of the said Church. And with respect to the election and appointment of successors to the said parties of the second part, such successors shall be appointed in the manner specified in the fifth section of the said Act, 62nd of the 38th year of Her Majesty Victoria. And with respect to the powers of said Trustees, it is hereby declared that they shall be the powers conferred on such Trustees by the aforesaid Act.

And for security of the said balance of consideration, price and interest, the parties of the second part did specially hypothecate the property hereby sold in favour of the party of the first part.

NOTE.—*This clause to be omitted when no balance remains to be paid.*

NOTE.—*Any special clause which the parties may agree upon may be inserted here. If there be a balance due the vendor, he may probably require the usual insurance covenant clause.*

And at the passing of these presents, appeared and intervened, Dame _____, wife of the party of the first part, and by him duly authorized, who ratified and confirmed the present sale, and voluntarily renounced to all right of dower, whether customary or conventional, and all other matrimonial rights which she or her children, born or to be born, may or might have upon said property hereby sold.

NOTE.—*This clause may be omitted when there is clearly no dower, but it is advisable to insert it to save trouble and enquiry afterwards, to show that there was no dower.*

Done and passed at _____ in the office of _____ the said Notary, under the number _____ thousand _____ hundred and _____ and signed by the said parties, with, and in the presence of the said Notary, subscribing after these presents had been to them duly read.

FORM OF DEED FOR ONTARIO.

This Indenture, made the _____ day of _____ one thousand eight hundred and _____, in pursuance of the Act respecting short forms of Conveyances, between (Grantor) of the first part, (Trustees) of the second part, and _____ wife of the said party of the first part, of the third part. Whereas the (Congregation) are a congregation of the religious body known as the Presbyterian Church in Canada; and whereas the said congregation desire to take a conveyance of the lands hereinafter mentioned, under the provisions of the Act respecting the property of Religious Institutions in the Province of Ontario, and subject to the provisions of the Act passed in the thirty-eighth year of Her Majesty's reign, intituled "An Act respecting the union of certain Presbyterian Churches therein named;" and whereas the said congregation have appointed _____ Trustees, to whom and their successors, to be appointed in the manner hereinafter specified, the said lands may be conveyed, and who may take, hold and possess the same by the said name of _____ under the provisions of the said Acts. Now this Indenture witnesseth, that in consideration of _____ now paid by the said parties of the second part to the said party of the first part, the receipt whereof he doth hereby acknowledge, he, the said party of the first part, doth grant unto the said party of the second part, their successors and assigns for ever, all and singular _____ To have and to hold the said lands to the said parties of the second part, their successors and assigns, to the use of the said parties of the second part, their successors and assigns, upon the trusts hereinafter expressed and declared. And the said

tees shall respectively hold office until the appointment of their successors, except in case of death, resignation, or ceasing to be a member of the Presbyterian Church in Canada in full communion ; and that in case any Trustee shall, during his term of office, die, resign, or cease to be a member of the Presbyterian Church in Canada in full communion, the remaining Trustees shall have all the powers of the full board ; and shall, for all purposes of these presents, be the Trustees of the said Congregation ; unless the Congregation shall think fit to appoint a new Trustee or new Trustees in the place of any Trustee or Trustees so dying, resigning, or ceasing to be a member of the Presbyterian Church in Canada in full communion ; but the said Congregation may, at any special meeting called by written notice, read to the Congregation by the officiating Minister or other person appointed to read the same, at the close of Public Worship on each of the two next preceding Sabbaths, which notice shall be given at the request of the remaining Trustees or of any seven members of the Congregation in full communion, appoint by the votes of a majority of the members of the Congregation in full communion then present, a new Trustee or new Trustees, to fill for the residue of such term of office, any vacancy or vacancies caused as aforesaid. And it is hereby further declared that a minute of every such election or appointment, whether made at a regular meeting, or at any adjourned or special meeting, shall be entered in a book to be kept for the purpose, and shall be signed by the person who presides at the meeting ; and such minute, so signed, shall, for all purposes connected with these presents, be sufficient evidence of the fact that the persons therein named were elected and appointed at such meeting ; but the omission or neglect to make or sign such minute, shall not invalidate the election or appointment. And it is hereby further declared that in case at any time the said Trusteeship shall for any reason become wholly vacant, so that there shall be no remaining Trustee, the Moderator and Clerk of the Presbytery, within whose bounds and under whose jurisdiction the said Congregation shall be, shall thereupon forthwith become and be Trustees under these presents until others are duly appointed, and at any time thereafter the Presbytery may cause notice to be given from the pulpit at each diet of worship on two consecutive Sabbaths, requiring the said Congregation to proceed to the appointment of new Trustees ; and if the said Congregation shall not in the meantime have appointed new Trustees in the manner hereinbefore provided, it shall be lawful for the said Presbytery, after four weeks from the last giving of such notice, to appoint new Trustees to act for the residue of the then current term of office ; every such appointment to be made by resolution duly entered in the minutes of the Presbytery, and communicated to the Congregation by notice from the pulpit ; and the Trustees so appointed shall from the time of communication of their appointment to the Congregation, be the Trustees for the residue of such term of office for the purpose of these presents. Provided also, and it is hereby declared, that if at any

In witness whereof, the said parties of the first and third parts have hereto set their hands and seals, and the said parties of the second part have hereto set their common seal.

Signed, sealed and delivered,
in the presence of

By Manitoba Statute, 46 and 47 Vict., ch. 36, a form of deed for Church property is given, but the system of land transfer, known as the Torrens system, is now partially in force, and will probably be made compulsory at an early date. Congregations desiring to take advantage of the Acts respecting the holding of lands by Trustees (Con. Stat. Man., ch. 50; 46 and 47 Vict., ch. 36), should hold their annual meeting on the *third Tuesday in January*, in each year.

The system of land transfer known as the Torrens system is in force under Rev. Stat. Can., ch. 51, and Dominion Stat. 50 and 51 Viet., ch. 30. The holding of lands in trust for religious societies and congregations is provided for by Ordinance No. 5 of 1886.

This indenture made (in duplicate) the _____ day of _____
in the year of our Lord, one thousand eight hundred and _____.
In pursuance of the Act respecting Short Forms of Indentures :
Between

and as Trustees for the congregation of _____ Church, in the County of _____ in the Province of Manitoba, being a congregation of the Presbyterian Church in Canada, of the second part.

Witnesseth that in consideration of _____ lawful money of
Canada, now paid by the said parties of the second part, to the
said part _____ of the first part, (the receipt whereof is hereby
acknowledged) _____ the said part _____ of the first

part do grant unto the said parties of the second part, their successors and assigns for ever :

All and singular, th certain parcel or tract of land and premises situate lying and being

To have and to hold unto and to the use of the said parties of the second part, and their successors, as Trustees for the congregation of

Church, in the said County and Province for ever.

The said part of the first part covenant with the said parts of the second part that ha the right to convey the said lands to the said part of the part, notwithstanding any act of the said part of the first part.

And the said parties of the second part shall have quiet possession of the said lands free from all encumbrances.

And the said part of the first part covenant with the said parties of the second part that will execute such further assurances of said lands as may be requisite.

And the said part of the first part covenant with the said parties of the second part that ha done no act to encumber the said lands.

And the said part of the first part release to the said parties of the second part all claims upon the said lands.

(DOWER)

In witness whereof, the said parties hereto have hereunto set their hands and seals.

Signed, sealed and delivered, }
in the presence of

Received on the day of the date of this indenture from the said part of the second part the sum of dollars, the consideration therein mentioned.

Witness :

Endorsement.

Manitoba :
County of

I,
of the of
in the County of

TO WIT:) make oath and say :

1. That I was personally present and did see the within instrument and duplicate thereof duly signed, sealed and executed by the part thereto.

2. That the said instrument and duplicate were executed at the

3. That I know the said part

4. That I am a subscribing witness to the said Instrument and duplicate.

Sworn before me at
in the County of
this day of
in the year of our Lord, 188

}

A Commissioner for taking Affidavits in B.R., &c.

FORMS FOR BEQUESTS, ETC.

FORM OF ACKNOWLEDGMENT

Which may be taken before any Justice of the Peace of County where lands are situate, or before any Judge of Supreme or County Courts, or Notary Public, or Registrar of Deeds in County, or before a member of Executive or Legislative Council of Province.

Province of New Brunswick, County of to wit :

Be it remembered that on the day of in the year of our Lord one thousand eight hundred and , before me, the subscriber (*description of person taking the acknowledgment*) personally came and appeared the grantor (or grantors) and acknowledged that he (or they severally) executed and delivered the foregoing deed freely and voluntarily for the uses and purposes therein set forth.

(*If wife has to acknowledge, add*)

Also afterwards on same day and place, personally appeared before me, wife of , and being examined separate and apart from her husband, acknowledged that she executed said deed freely and voluntarily, without fear thereat, or compulsion from her husband, or dread of his displeasure.

FORMS OF BEQUEST.

I bequeath to Queen's College at Kingston, the sum of \$; and I direct that the receipt of the Treasurer for the time being of the said College, shall be a sufficient discharge to my executors for the said legacy.

I bequeath to the Corporation of Knox College, Toronto, or the Presbyterian College of Montreal, the sum of \$, and I direct that the receipt of the Treasurer for the time being of the said College, shall be a sufficient discharge to my executors for the said legacy.

I devise to the Corporation of Knox College, Toronto, or the

Presbyterian College of Montreal, *or* the Trustees of Queen's College, at Kingston all and singular (*describe lands.*)

I bequeath to the Home Mission Fund, *or* the Foreign Mission Fund, *or* French Evangelization Fund, *or* Aged and Infirm Ministers' Fund, *or* Ministers', Widows' and Orphans' Fund, of the Presbyterian Church in Canada, the sum of \$, and I direct that the receipt of the Treasurer for the time being of the said Church shall be a sufficient discharge to my executors for the said legacy.

I devise and bequeath to the Board of the Presbyterian College, Halifax, the sum of (*if land, describe it ; if money, name the time when it is to be paid.*)

If persons wish to state their object more definitely, they may do so thus:—I bequeath to the Board of the Presbyterian College, Halifax, the sum of to be applied for the support of the said College, *or* in aid of young men studying for the Ministry, *or* for the Professional Endowment Fund.

FOR RELIGIOUS OR MISSIONARY PURPOSES.

I bequeath the sum of to the Board of the Presbyterian College, Halifax, to be applied in aid of the funds of the Foreign Mission Board, *or* the Home Mission Board, *or* of the Fund for Supplementing the Stipends of Ministers, *or* of the Aged and Infirm Ministers' Fund of the Presbyterian Church in Canada. *or* to assist the Congregation of in erecting a place of worship.

I bequeath to the Trustees of the Presbyterian Ministers', Widows' and Orphans' Fund, the sum of dollars.

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